REMINISCENCES

OF

JOHN W. WOOLLEY

AND

LORIN C. WOOLLEY

Volume IV

p4 KOYLE MINE
* p6 NEPHITE CITY BOTTOM OF GSL
p8 LCW "MY WORK IS TO KEEP PM ALIVE
p9 CHURCH TO ACCEPT PM WHEN FINANCIAL PROPS KICKED OUT.
p10 PLAGUE PEOPLE FLEE SLC

p21 HJG - NO AUTHORITY TO SEAL

P1 - JWW "I have shaken hands c̄ JC"' SEPT 27, 188
p2 - "WE had to ask first"
* p4 - LCW SAW JWW SHORTLY p̄ HIS DEATH x5
p7 - 10 TRIBES ON OTHER PLANET
P8 - "I am NO ONE BUT LITTLE OLD LCW"

II

p4 - COF ⓐ ADAM ONDI AHMAN
* p6 - GREAT LAST PROPHET, p16
p10 - OM'S COME p̄ EXC BALANCE of AUTHORITY
p13 - LCW SAW DAMS BURSTING - 1999 - END
P14 - EARTH IS AN ORB
P16 - LCW SAW JC

SECOND PREFACE
to Volume IV
January 1981

Chronologically the last person to contribute to this series of interviews was my older brother, Harold Allred. That was in December, 1972, shortly before Volume Four was printed. Martin Shaffer, 84, is now the only surviver of the five contributors.

Volumes One, Two, and Three of this series were reprinted a few years ago but Volume Four was withheld awaiting research, which has been done to update information on The World Council of Churches. In answer to many requests and after publishing two more books FLOWERS OF THE FULNESS (poems and short stories) and VOICES OF WOMEN APPROBATING CELESTIAL MARRIAGE, VOLUME ONE, this author is glad to present the second edition of VOLUME FOUR OF REMINISCENCES. This book now joins its three companion volumes in attesting to the goodness and greatness of John W. Woolley and his son, Lorin C. Woolley. With the passing of each year, awareness of their great mission apparently is on the increase.

This author regrets that in updating this volume such important events in world history as the gradual fulfillment of 1 Nephi 14:10-17 must be treated quite briefly. However the references given at the closeof this subject (pg.18, No.V) will be a guide and incentive to further studies.

We ARE living in the last days and it is important that every professing Latter-day Saint, orthodox or exiled, knows what to expect before we are calamity-driven to a soul-searching awareness.

. . . THE AUTHOR

Number V

A DISCUSSION WITH

HAROLD ALLRED

Some of this information was obtained previously by correspondence between Harold Allred and Rhea A. (Kunz) Baird. A final discussion was held in December 1972, in Fruitland, Idaho.

PREFACE
to Volume IV

In the discussions of these successive volumes, certain teachings and predictions have been repeated. To the sincere student these repetitions are added proof of the validity of John and Lorin Woolley's words and work.

The events of September 26 and 27, 1886, as one writer friend has stated, "are the renaissance of Mormon history." Their spiritual beauty and history-making importance concern every person who claims connection with so-called Mormonism. More and more people are becoming aware of these facts, yet many will never accept them. However, the events of the imminent future in divine judgments and in the setting-in-order of God's house (D. & C. 85) will force widespread attention to the principle of Celestial or Plural Marriage, causing an about-face on the one hand, and a sharp cleavage on the other. At *that* time there can be no luke-warm Mormons.

We, the compilers of this series, have received many letters and spoken words of appreciation for the information contained in these Reminiscences. The reward is sweet. We, in turn, render praise and thanksgiving to the Source of light and inspiration. However, we have received opposition, too--stout opposition. Some read these things to find fault, and to those who tear down and villify our labors, we simply say: "In the day of reckoning God will judge between you and us and reward us all according to our deeds." From time immemorial, has not every defender of the truth been both venerated and villified?

. . . *THE AUTHORS*

A DISCUSSION WITH HAROLD ALLRED

December 1972

NOTE: Throughout this discussion, the following initials will be used in identifying the individuals concerned:

HA - Harold (Hal) Allred
RAB - Rhea A. (Kunz) Baird

INTRODUCTION: Harold Allred is an older brother of this author, Rhea A. (Kunz) Baird. He was born a twin and the fifth son of Byron Harvey Allred, Jr., and Charlotte Susannah Pead Allred in 1900. If he knew my intent, his modesty would prevent my recording the following observation: Harold is six years my senior, but in all my life as I have known him he has tried to live strictly by Joseph Smith's words, "I will always maintain a true principle, even if I stand alone in it." (*Doc. History of the Church* 6:223 and *Teachings of the Prophet Joseph Smith*, pg. 332)

* * *

RAB: Hal, it would be of real value to be able to get your testimonies about John and Lorin Woolley.

John W. Woolley Described

HA: Let's start with John. I shall never forget the visit I had with John W. Woolley at his home in Centerville, Utah. I was introduced to him by my brother, Lothair W. Allred. When I shook hands with Brother Woolley, his firm grip and vigor seemed to be that of a person much younger than about 95 years. Although his splendid physique and size were unusual, the deep spirituality of the man impressed me most of all.[1] I am sure that I have never seen a man to excell John W. Woolley.... I want to mention that Ianthus W. Barlow went with us that day to visit with this pioneer, whom he knew well.

John W. Woolley, a Witness of Christ

The most outstanding thing John told us was this: "Brethren, I have shaken hands with my Savior. It was here in this room."

That room was in John W. Woolley's home where the monumental meetings of September 27, 1886, took place. Also in that same room on

---

[1] For other descriptions, see the following volumes of this series: Vol. I, Part I, pg. 2; Vol. I, Part II, pg. 4 (bottom), & pg. 10; Vol. II, pg. 4 (words of Helen Johnson); and Vol. III, pg. 6 (words of Charles Kingston). Also, see *Star of Truth* 4:134.

Only One True Church

HA: Brother L. C. Woolley stressed the fact that this (the L.D.S. Church) is the only true church. His concept was that the Savior stands at its head and is the manager of the world, its Savior and Judge. He often said, "When in doubt whether doctrine is true or false, see if it will measure up to the 'law and the testimony.'" He taught that from the beginning of time until the present time, prophets all have taught the same doctrine; i.e., they all have told the same story relative to doctrine. We were never to deviate from the law and the testimony. Lorin said that the Savior had never rejected this church and He never would; but of a necessity He would have to place it in order where it is out of order.

The Setting in Order of the Church

At one time in Leslie Broadbent's home, Lorin spoke of the setting in order of the Church. He said that there will be many different factions and various groups. But of all this large number of people who will be divided this way and that, those who stay with the Church (as it is set in order at that time) will be the largest single grouping. (We must remember that Lorin clearly explained that all who have been unrighteously excommunicated and remain true are really NOT excommunicated, but are an integral part of God's Church.)

Prior to this he told us of a dream he had had which showed him in the Tabernacle talking to a large audience of people. He was telling them of the eight-hour meeting, the Revelation of 1886, and kindred subjects. He said that he was elated to see the interest of the young and of some of the middle-aged people.

He said, "Not many of the old people will accept the setting in order. As a rule the old people are too set in their ways."

FAB: I, too, remember Brother Lorin's narration of that noteworthy dream and how he said that the old people, almost to a person, slumped in their seats and many of them went to sleep. I remember he said that some were actually snoring, while the young people for the most part, were leaning forward in their seats--almost up on their feet. He said that most of the old people, at the time he had the dream, had had their chance to decide for themselves. For example, many of the people who were old then had either voted for the Manifesto or had decided to use it as an excuse for not living the Patriarchal Law, instead of searching and praying and finding out the facts for themselves. While on the other hand, many of the middle-aged and the young hadn't yet had their full chance.

The Resurrection

HA: Lorin C. Woolley taught us a deep concept of the resurrection. This knowledge is only understood by a few people--those who are entitled to celestial light. However, I'm sure that it agrees in all respects with the testimonies of Joseph Smith, Brigham Young, John Taylor, Heber C. Kimball and others. In addition, I have a personal testimony that the resurrection as Lorin explained it is true. It is this:

that same day Lorin C. Woolley and Charles Wilcken were both introduced to Joseph Smith, a resurrected being. As you know, the other three who shook hands with Joseph Smith at that time, had known him in his mortal life. This was in the five-hour meeting that followed the larger eight-hour meeting.

RAB: What a glad reunion that must have been! It stirs my innermost feelings just to think about it.

HA: With Joseph, John Taylor had bled in Carthage. Among the Saints in Nauvoo who mourned the martyrdoms of their prophet and patriarch were Samuel Bateman, George Q. Cannon, and John Woolley. What a reunion that Centerville meeting must have been! And to think that of these five men, divinely commissioned by Joseph Smith and John Taylor, we both had the privilege of knowing two of them. John W. Woolley and Lorin C. Woolley were the most unforgettable men I have ever known.

RAB: Yes, and Daniel R. Bateman, whom I knew so well, was John Taylor's bodyguard with Lorin, and was a partner in persecution and in their later ostracism. How much we owe to these stalwarts! God bless their memory forever!

HA: About 45 years have passed since I first met these three good men. (John and Lorin Woolley and Dan Bateman) With the passing of each year, my respect and admiration for these men has increased.

Now, a closing thought about John W. Woolley. There was serenity in his deep spiritual make-up. He most certainly believed as the prophets of old, "In all thy getting, get understanding."

Lorin C. Woolley

RAB: Now, may we turn our attention to Lorin Woolley. We have not yet discussed him as an individual.

HA: It is generally known that he was a man of smaller physical stature than his father. He used a cane when we knew him and his form was bent. He had deep, impressive eyes, and he was marvelously well-versed in the gospel; yet he was humble. He didn't act anything above the commonplace. You had to want to understand about his work and experiences; then you could learn much from him. He was a most unusual teacher.[1]

RAB: Whether we met in twos, or threes, or in a room full of people to talk with him--in all of the great things he taught, we had to *ask* first, it seems, and then he really opened up treasures of knowledge.

HA: How true that is. Now I can tell you some of the things he taught, specifically.

RAB: Good.

---

[1] For another description, see *Reminiscences* Vol. I, Part I, pg.2-3.

RAB: The devil might give a man wealth to his own condemnation (J.D. 19:36-40), while on the other hand the Lord has instructed certain righteous men to take treasures from the earth for His purposes.[1]

While on this subject, we might note the case of Brother Jesse Knight, cited by Lorin Woolley, and narrated to us in our youth by our good father.

HA: How well I remember these things. Brother Jesse Knight, of course, was another kind of example. He was a man led by the Spirit to discover and gain control of vast wealth with which he did much good.[2]

RAB: According to the Knight Family History, Jesse was the means of relieving the Church of over a million-dollar indebtedness.

HA: Three Mormon settlements were started by Brother Knight. He was the leading contributor to the Maeser Memorial Hall at Brigham Young University.[3] So here we have the example of a great Mormon philanthropist who was guided by an audible voice and the voice of the Spirit to find and process millions of dollars worth of valuable ores.

---

[1] Nephi: Nephi was commanded to build a ship (1 Nep. 17:8) and "the Lord told me whither I should go *to find ore* that I might make tools"(1 Nep. 17:10). Also, "The Lord commanded me, wherefore I did *make plates of ore.*" (1 Nep. 19:1) Laban had stolen all of Lehi's wealth (gold included) (1 Nep. 3:24-25), which Lehi had left in the land of his inheritance. (1 Nep. 2:4) Logically, the Lord led Nephi to the gold ore, also.

Brother of Jared: "...and whoso findeth them will have *power* that he may get the *full* account." (Ether 1:40) (Indicating both preservation from the wicked and guidance of a future righteous man in *finding the record.*)

Joseph Smith: Much is written on the fact that Joseph Smith was led to and received the gold plates by way of instruction and commandment; but note the mercenary or worldly value of the plates and the Lord's promised protection regardless of any man's vulnerability. The angel "added a caution to me, telling me that Satan would try to tempt me (in consequence of the *indigent circumstances of my father's family*), to get the plates for the purpose of *getting rich.*" (Joseph Smith 2) The italicized words denote, also, Satan's way of using the prospect of wealth as an allurement to do evil while the victim is thinking (being led to think) it is a good cause.

[2] See *Knight Family History* by Jesse W. Knight (2nd son of Jesse); published by Deseret News Press, 1941. (Because this book is out of print and because it clarifies many of the points discussed, Chapters 8 and 9 are reprinted complete in Appendix B.)

[3] See *Biographical Encyclopedia* 3:776-778.

"Man is resurrected, bone to bone, and sinew to sinew." For example, while in life, if a man loses an arm, he is resurrected with the arm--the entire body; but he becomes the *perfect* resurrected man, as Heber C. Kimball said, only "when he surrounds himself with correct principles." One example is that discovering and learning to eat correct foods help him to grow into perfection.[1]

To illustrate the changes that take place after the resurrection: Lorin told us that when he first saw his resurrected father, shortly after his death, he looked much as he did when they had buried him. When he saw him the last time, he looked to be in the prime of life. There you have it. Possibly 3% will believe it and 97% reject it.

In talking of the resurrection, Lorin spoke of the different degrees it embodies, and in nothing did he disagree with the prophets, who as Brigham Young has said, "all tell the same story."

RAB: I can add something here that I think will be of value. Lorin told us of five separate visits that his father had made to him in the first 3½ years after his father's death. About two weeks after his death, John Woolley first visited Lorin, who stated that his father was then resurrected. In the four subsequent visits over a 3½ year period of time, with each succeeding visit John Woolley seemed to be about ten years younger than in the last visit, until in the fifth visit he appeared (as you have stated) to be in the "prime of life"--about 45 years of age, and much lighter in weight than in his later years. Lorin said that John looked just as he did in mortality at that age, as pertains to his physical vitality and body weight.

HA: John must have kept his prime in life longer than most men.

Wealth of Mother Earth

The following subject is also choice to me. It is the result of a private conversation between Lorin and me. I asked him how the Church debt was to be paid. (See Appendix A) He told me that the Lord would raise up men whom He could trust, and they would be permitted to tap the vaults of Mother Earth to pay this debt. Lorin spoke favorably of the Koyle Dream Mine, and he also mentioned other mines.

RAB: Once he answered our inquiry this way: "If a man wants to get wealth from the earth, he must first obey the law of God." The man for whom we were inquiring had conformed with almost every law except the plurality aspect of the marriage law. The hint was plain enough, and we carried the message. That man soon had a plural wife.

HA: "There is a law irrevocably decreed in the heaven. . . upon which all blessings are predicated...." (D. & C. 130:20)

---

[1] See also J.D. 9:287-89; 1:271; 7:172-73; 3:107; 6:31.

He also told of a city buried under the mountains east of Salt Lake City. He said an earthquake would restore the city under the lake, and the one under the Wasatch Mountains would be uncovered by the power of the Priesthood. He definitely said that these two cities would be rebuilt and would be places of refuge.

RAB: I was not present when Lorin told about the city under the lake, but others have testified to hearing him tell this. I was present another time when he told about the holy city under the Wasatch Range; in fact, I feel sure that I heard him tell of two such cities buried under these mountains. Be that as it may, we can both attest to buried cities.

HA: That's right. And what do you think became of the *people* who inhabited those sacred cities?

RAB: I can guess. Lorin taught that many translations had taken place throughout these nearly 6,000 years--not just Enoch's city.[1]

The Ten Lost Tribes

HA: Because I had written an article on the Ten Tribes, I inquired of others who knew Lorin well, to learn what he or his father had taught relative to the location of these tribes. I learned that they both taught that the Ten Tribes are on another planet which had been separated from Mother Earth. They believed the same facts that Sister Eliza R. Snow so graphically explained in her beautiful song which is found on page 386 in the little book *L.D.S. Hymns*. (See Appendix C) (This book was first published in Manchester, England, in 1840 by Brigham Young, Parley P. Pratt and John Taylor, and in the second edition by George Teasdale in Liverpool in 1889. A copy of this edition is a prized possession of this author. It contains many other beautiful and instructive hymns--some almost forgotten. R.A.B.)

---

[1] Examples of Translation: Enoch's City--"Zion was not, for God received it into his own bosom." (Gen. 7:78) Nephi, son of Helaman, disappears--"...he departed out of the land, and whither he went no man knoweth." (3 Nephi 1:3) "...and Nephi, who was the father of Nephi, who had the charge of the records, did not return to the land of Zarahemla, and could nowhere be found in all the land." (3 Nephi 2:9) Jesus prophesied of translations: "Verily, I say unto you there are some standing here, which shall not taste of death, til they see the Son of Man coming in his kingdom." (Matt. 16:31; some of this is repeated in Mark 8:44 and in Luke 9:27) See also *Reminiscences* V. I, Pt.II,p.16-17. J.D. 17:147; *The Three Nephites*, by Ogden Kraut, Chap. 2; *Assorted Gems of Priceless Value*, Sec. I, by Lundwall.

HA: Among other things Lorin led us to see how we must *prepare ourselves* for any and every blessing we desire to receive. Even as Brother Knight said to his son, Will, in the beginning of his operations at Godiva Mountain, "We are going to have all the money that we want as soon as we are in a position to handle it properly. We will some day save the credit of the Church."[1]

RAB: And his son, Will, wouldn't believe it then in their poverty; in fact, he tried to argue with his father. When they were prepared, the blessing came. It took faith, hard work, and self-discipline.

HA: Lorin Woolley had a beautiful philosophy of life. He taught that the Lord often leads us through roads of adversity and sacrifice. Lorin believed that we learn more through struggle with adversity than in any other way. His counsel was that we never say that celestial beings or our Lord are wrong but say, "*I* do not *understand*." To him any doctrine, if not measuring up to the written word and testimony, was adulterated or false and should be discarded.

RAB: I remember hearing him refer to and quote the D. & C. 88:118, a part of which goes thus: "Seek learning, even by *study* and also by *faith*." If we have a humble spirit and a contrite heart, God will lead us on from one truth to another. As Lorin used to warn us, "The spirit of contention is of the devil." (See D. & C. 95:10 and 101:6. Also 3 Nep. 11:28-29, and 3 Nep. 18:34.)

HA: That was a beautiful characteristic of Lorin. He realized and accepted the fact that people have agency and that we must not try to force any issue.

RAB: That, I believe, is the secret, or one secret, of his great success with people. He manifested such sweetness, such brotherly love and kindness.

HA: That is absolutely right. That is how he drew people to him. He gave them time to think things over--and they almost always came back for more.

RAB: Many other would-be teachers are like the proverbial bull in the china closet.

HA: We who knew Lorin and his father will always be grateful.

Buried Cities

I shall never forget how thrilled I was to listen to Lorin tell of an ancient Nephite city on the bottom of the Great Salt Lake. He said man would rejoice to discover this wonderfully preserved city. This preservation would be chiefly through the salt from the lake.

---

[1] *Knight Family History*, pg. 39.

Gatherings . . . Meetings

RAB: Of course, we know that up until the time Lorin became sick and was taken to Centerville, the Council of Friends held regular meetings; but will you tell us about other meetings which we know were rarely held.

HA: I recall two gatherings that turned into meetings where we opened and closed with prayer. I remember particularly the one at Leslie's home when Father, being here from Boise on a visit, was called upon to speak. During the course of Father's talk he said, "We all ought to be grateful that we have a man to lead us like Lorin Woolley." Lorin raised up half way in his seat and said vehemently, "Now Harvey, none of that!" Father then gave Lorin to understand that he wasn't trying to indulge in praise, but he wanted us to realize the *importance* of Lorin's work.

On at least three different occasions I heard Lorin say, "I am no one but little old Lorin Woolley."

RAB: I was there at Leslie's home when Father spoke, and that is the way it happened.

Mission of Lorin C. Woolley

Once Lorin said that when strangers to this work came to him asking questions, he would answer thus: "My work is to keep plural marriage alive and other than that I am just Lorin Woolley." Someone present then remarked that some of us knew that Lorin had a very important calling and mission. Lorin said simply to the handful gathered there in Leslie Broadbent's home, "Whatever you know about that, the Lord has shown you. I didn't tell any of you such things," and he smiled his sweet, kindly smile.

HA: Russell Kunz (older brother of Morris Q. Kunz) told me that when he got his testimony of the patriarchal order of marriage that he saw Lorin Woolley in a dream, and in that dream a heavenly being pointed at Lorin and said, "This man stands at the head of all spiritual things in the world today."

RAB: I am pleased that you mentioned this, and I can tell more about that very occasion. I remember when Russell had that dream. He and his wife and two little boys were living with us in Boise on Longmont Street. That was in 1932. They had their beds on our front, screened porch. One afternoon, Russell awoke from a nap and called me from where I was busy with my family in the adjoining front room. He was full of enthusiasm. "I know now who holds the sealing power. An angel just told me in my sleep." He then narrated the dream, describing Brother Woolley accurately, although he had never met him.

This was a joy to my Father and Mother Evelyn, my husband and me. Following Father's wise example with us, we would not so much as mention anyone holding that power. We had told Russell that we

must always shield such men, and moreover it would be far better if he knew for himself who held these keys of sealing power.

When Russell narrated that dream to me, he said exactly what you have said, Hal. The angel's words were, "This man stands at the head of all spiritual things in the world today." It was such a time of joy for all of us.

Morris, too, had seen Lorin Woolley in a dream some time before he met him and was shown that he held this authority. That was a happy time, too!

HA: Yes, we all had very spiritual experiences that gave us testimony of these things. . . More than 40 years have passed since our visits with Lorin. During those 40 years, I have seen a lot of pomp and fanfare, but I can truly say, as I said before, "Lorin was one of the most humble men I ever knew."

When Will the Mormon People Accept the Fulness?

I heard Lorin say that this people, the Mormon people, "won't listen to the truth until the financial props are kicked out from under the Church." We had been discussing the mortgaging of the Temple Block and other Church property by Heber J. Grant. (See Appendix A)

Heber J. Grant, a Man to Fulfill Prophecy

I remember hearing Lorin say this about Heber J. Grant: "If there is any man turning flip-flops in his sleep, it is Heber J. Grant." Lorin said that the reason "Heber J." traveled so much was because of his restlessness--because he was mentally troubled. (Lorin often spoke familiarly of him because they were boys together, playing on the streets of Salt Lake City until Lorin moved to Centerville.)

I heard Lorin tell of taking Heber J. Grant on a forced horseback ride to get him away from the U.S. marshalls.

RAB: Yes, I heard that, too.

HA: When Lorin told us this, he said, "I'm not telling you these things to betray Heber. I would not betray him for my right arm. These things that I've told you can't do him any harm now. . . I wish that I was doing my work as well as Heber J. Grant is doing his work." And Lorin wasn't giving him a compliment either.

RAB: That was so typical of Lorin.

HA: He once said, "I have to ask the Lord every day to forgive me for not being a bigger and a better man."

RAB: Now one more thing about President Grant. I remember Lorin saying that Heber J. Grant was fulfilling that unenviable place in prophecy because of things he did wrong before he was born.

HA: Yes, that is true.

Brother Woolley spoke up and said, "Yes, that plague will be a terrible thing." Such affirmations on his part showed his approval of their dreams and visions.

RAB: Another time he spoke of his dream of invasions from the east and from the west.

HA: I have a copy of that dream, and I'll let you use it. Joseph Musser gave it to me. (See Appendix D)

At one time we were discussing places of refuge--that is, places that would be dedicated by the Priesthood of the Lord and would become places of safety for the righteous. Lorin said that Cardston, Alberta, would become a place of refuge. (We have already talked about the cities under the lake and the Wasatch Mountains becoming places of safety.) He said that there would be places of safety throughout the Rocky Mountain area and also farther south. If people living in these places of refuge do not violate these Priesthood dedications, he said, they will be protected. He assured us that in such cases invading armies might pass within a few miles of the saints and not see them.

RAB: On one occasion Lyman Jessop mentioned to Lorin Woolley about the perilous times ahead--times of mobocracy and of civil war--and asked, "What will we do for protection then?" Lorin referred to the Lord's admonition to gather together and stand in holy places.[1] Brother Woolley explained that the homes of the Saints are also holy places if properly dedicated and kept holy by the righteousness of the inhabitants.

At another time he gave us a most interesting account of divine protection of John Taylor and party while in hiding from the federal marshalls at the home of John Woolley in Centerville. Lorin said that a federal officer was talking with a neighbor of the Woolleys. This officer told the neighbor he knew that John Taylor and other Church leaders were then at the Woolley home and had been there from time to time. Their good neighbor, not wanting in any way to endanger the brethren, retorted, "Well, if you are so sure they are there, why don't you go in and get them?" "We *can't* go in there to get those men," was the surprising reply. "Well, why can't you?" "Because if I went beyond that gate and into the lane" (leading to the house), "I would turn my gun on myself and kill myself." You remember reading the story of the prophet Balaam. When the ass he was riding could not go forward, Balaam struck it. This happened three times, when the ass was given an audible voice and spoke to his master. "Then the Lord opened the eyes of Balaam and he saw the angel of the Lord standing in the way with a drawn sword." (Num. 22:21-33)

---

[1] D. & C. 101:22 & 64. See also 115:6.

Divine Judgments

RAB: Hal, we were talking about divine judgments that are to come. Will you please repeat what Lorin Woolley said?

HA: At one time when we were at Leslie Broadbent's home, I heard Lorin speak of the plague that is coming.[1] He said it will be terrible and devastating. He spoke of the fear that people will have of this plague. He said there would be businessmen in town who would be called on the phone by their families and told of this plague--the families apparently hearing about it before the husbands did. It would create so much fear, Lorin said, that there would be cases where the businessmen would be too frightened to return home. They would jump in their cars and leave the city. Thousands would flee from this valley and many of the homes would be deserted and vacant. He said, "There are many of you people living now who will have no homes, and the time is coming when you will be able to move into some of the finest homes in Salt Lake City."

RAB: Yes, I clearly remember that. He mentioned the scripture found in Doctrine and Covenants 112, where the Lord, speaking of his terrible vengeance, said, "Upon my house shall it begin and from my house shall it go forth. . . first among those among you. . . who have professed to know my name and have not known me, . . ."[2]

Brother Woolley said, "The time is coming when people will flee out of here by the thousands. At that time you men can buy some of the finest homes in Salt Lake City at your own price." But, Hal, you have more to say about the plague?

HA: Someone present spoke of what he had seen regarding the plague and said he saw that the first symptom would often be a spot on the back of the hand and thus spread to the entire body. Another individual spoke up and said that she had seen where people were talking in groups on the street corner and they were struck by the plague and died so suddenly that they scarcely moved out of their tracks. Another one told of seeing a man driving a school bus who was struck by the curse. It seemed that all he could do was pull the bus to the side of the road and stop before he died at the wheel.

---

[1] "For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming." (D.& C. 5:19) See also D. & C. 29:14-20; Isaiah 28:18 (whole chapter is about this gentile people.) Jeremiah Chap. 23 is also about this people.

[2] "Verily, verily, I say unto you, darkness covereth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord. And upon my house shall it begin, and from my house shall it go forth, saith the Lord; First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord." (D. & C. 112:23-26)

APPENDIX A

CHURCH INDEBTEDNESS

NOTE: The two following pamphlets, published in the late 1930's, contain evidences that Heber J. Grant mortgaged all of the Temple Block and other Church properties. Although this writer (R.A.B.) was not in sympathy with the way Clyde Neilson and associates publicized these things, nevertheless several of my acquaintances in years long past did verify their validity.

The dream of Lorin C. Woolley which follows these two affidavits mentions the Church indebtedness (see paragraph 5), and gives other pertinent information. I feel sure that when the name "Antone" is mentioned, Lorin is referring to Anthony W. Ivins. Both Lorin and his father often called him by his boyhood nickname, "Tony." The reader will note that the form of narration changed a time or two from first person to third person, possibly the fault of a transcriber. I know of no errors in statements made in the dream, neither am I conversant with all of the events or facts mentioned.

HA: There are other accounts in the journals of the saints that testify of divine protection of these good men.

RAB: Thank you, Hal, for your cooperation. The Spirit of the Lord has been with us.

HA: Yes, I'm sure of that.

"The Church has borrowed no money. The Church has mortgaged none of its property. The Church has sold none of its property. The First Presidency has no intention of so doing because there is no call or necessity therefore, and all rumors and accounts to the contrary are wholly untrue."—Deseret News, April 4, 1936.

That was Heber J. Grant's answer to circulars having been distributed which contained statements to the effect that the Salt Lake Temple, Tabernacle, and other church-owned properties besides the Church's interest in the Utah-Idaho Sugar Company had been mortgaged .

Now then—if the words of the First Presidency are true there certainly are some false documents on record in Salt Lake and Box Elder Counties. In plain words, either some of the county officials of these two recorder offices are guilty of criminal conduct, or else the Trustee in Trust of the "Mormon" Church is a profligate liar.

In the Salt Lake County Recorder's Office are the following three Bargain Sales documents:—Deed No. 501,787—Bk. 11 U page 440. Dated Nov. 19, 1923. Recorded Nov. 21, 1923. Issued by Heber J. Grant, Trustee in Trust for the Church of Jesus Christ of L. D. S. to Anthony W. Ivins,—S. L. Temple and other church property; the price being $1.00.

Deed No. 501,790—Bk. 11 U page 441-2. Dated Nov. 20. recorded Nov. 21, 1923. Anthony W. Ivins selling same property back to Heber J. Grant (NOT AS TRUSTEE IN TRUST, BUT) President of the Church of Jesus Christ of L. D. S. The stipend being $1.00.

Deed No. 502,184—Bk. 11 U page 458-9. Recorded Nov. 27, 1923. Issued by Heber J. Grant, President of the Church of Jesus Christ of L. D. S. to the Corporation of the President of the Church of Jesus Christ of L. D. S. (A ONE MAN CORPORATION).

These three deeds include the entire Temple Block (No. 87), Church Office Building, Bishop Building, Deseret Gymnasium Biulding, Beehive, and Lion House Buildings.

Furthermore: In the Salt Lake County Recorder's Office is one mortgage of $3,500,000.00 issued by the Utah-Idaho Sugar Company in favor of Wells Fargo and Union Trust Co. of San Francisco. (Recorded Feb. 27, 1936, in Book 172 of Mortgages, page 281.)

In the Box Elder County Recorder's office in Bk. 36 of Mortgages, page 329, is found a mortgage issued in the year 1931 by the Utah-Idaho Sugar Company to the Corporation of the President of the Church of Jesus Christ of L. D. S. for the purpose of guaranteeing certain sums of money that the corporation of the President had pledged itself to pay to the Chase National Bank of New York and associate banks. (This mortgage is not recorded in Salt Lake County.)

From the records of Box Elder County we copied the following document which pertains to a release of a mortgage which the Utah-Idaho Sugar Co. had issued to the Corporation of the President of the Church of Jesus Christ of Latter-day Saints.

TEMPLE BLOCK SOLD

OWNERSHIP CHANGED THREE TIMES IN EIGHT DAYS

AFFIDAVIT

STATE OF UTAH } ss.
COUNTY OF SALT LAKE }

M. Peterson, Alonzo Cole and Clyde Neilson, all residents of Salt Lake County, State of Utah, being first duly sworn on oath, depose and say, that they have seen in the office of the Recorder of Salt Lake County, certain Bargain and Sales deeds bearing the respective identification numbers: 501,787—501,790—502,184; that they have also seen one mortgage document issued by the Utah-Idaho Sugar Company in the year of 1936 to the Wells-Fargo Trust Company, of San Francisco; and also one mortgage in Box Elder County, recorded in Book 36 of Mortgages, on page 329, issued by the Utah-Idaho Sugar Company to the Corporation of the President of the Church of Jesus Christ of Latter-day Saints for the purpose of securing certain debts contracted by the latter corporation from the Chase National Bank.

Furthermore, they depose and say they have seen in Book 42 of Mortgages of Box Elder County an affidavit by Heber J. Grant wherein he states that the Corporation of the President of the Church of Jesus Christ of Latterday Saints is legally incorporated under the laws of the State of Utah.

M. PETERSON,
ALONZO COLE,
CLYDE NEILSON.

Subscribed and sworn to before me this 15th day of December, A. D., 1938.

My Commission Expires: AUGUST GLISSMEYER,
April 4, 1942. *Notary Public.*
(Seal) Residing in Salt Lake County, Ut.

HAVE EMPLOYES OF THE SALT LAKE AND BOX ELDER COUNTY RECORDERS' OFFICE MALICIOUSLY MADE FALSE ENTRIES?

During the winter and spring of 1935-36 several things took place—mostly in Salt Lake City—which caused the authorities of the "Mormon" Church grave concern. This concern engendered among other things the "Security" plan. At the following conference fulmination was heard from the pulpit, and from it also came the following proclamation.

the people have in him as their infallible leader to protect him from all suspicion of any shady dealings.

The statements made at the April Conference of 1936 were obviously made with the intent to keep the people in darkness as to the true state of affairs.

Why did he lie at that conference? Was it because he was afraid the bottom would fall out of his reputation of being a shrewd banker?

A shrewd person, after all, is one that alutruistic people should be on their guard against. A shrewd person is one who attempts to outsmart others. The color of your religion makes no difference to him if you are a meek lamb with lots of fleece. If you have no fleece he berates you for not having any.

It should be needless for us to repeat that the Temple Block now being among the property belonging to the "Corporation of the President" is liable for the debts of that corporation.

In no sense did the authorities tell the truth when they said at the April, 1936, Conference that: "The (Mormon) Church has not sold or mortgaged any of its property." The official County Records plainly show that Heber J. Grant has sold Church properties, and said properties in turn were used by him as pawn for debts incurred by borrowing millions from the Chase National and other Banks. (Heber J. Grant nor the Apostles are the Church. The Church is the whole congregation. The selling of the properties in question literally amounts to grand embezzlement from the Saints.)

The dealings of the Corporation of the President of the Church of Jesus Christ of L. D. S., according to county records, plainly indicate that this corporation is a commercial corporation which deals in property, mortgages, debts, securities, etc.

If it is true what we say, then Heber J. Grant has committed an act of sacrilege. The Tabernacle and the Temple, which at one time were dedicated and presented to the Lord in Heaven as gifts to Him from the people, he has sold to a mercenary corporation of his own innovation, and then put these properties belonging to the Lord in pawn to the Chase National Bank, guaranteeing to that institution certain profits which you and I are bled for. The Temple should be returned to the Church and again dedicated to the Lord.

QUESTIONS TO PRESIDENT GRANT

Heber J. Grant: Where did you find a statute giving you permission, as Trustee in Trust of the Church, to sell without the consent of the members some of their sacred properties?

When you sold the Temple in Salt Lake City to Anthony W. Ivins it was an act for which you could be prosecuted, was it not?

Where is that statute to be found giving you permission to incorporate a non profit corporation without first consulting the church members?

The abstract shows that the Temple Block at the date of this writing (Nov. 21, 1938) still is in the hands of the Commercial Corporation of the President of the Church of Jesus Christ of L. D. S.

See Book "C" 12 of Abstracts, page 113.

Do not let your bishop or stake president fool you into thinking that this pamphlet is a malignant lie. To those who resort to such tactics, your tithing is more precious than the truth. They are afraid that the members will cease paying if it becomes known to them that their prophets are common skull duggers. Examine the county records, they are open to everyone; just ask the clerk to show you the books indicated in this pamphlet.

STATE OF UTAH } ss.
COUNTY OF SALT LAKE }

On the 12th day of April, 1935, personally appeared before me, Heber J. Grant, who, being by me duly sworn, did say that he is the President of the Corporation of the President of the Church of Jesus Christ of Latter-day Saints, a Corporation duly organized under and existing by virtue of the laws of Utah and that said instrument was signed in behalf of said Corporation upon proper authorization and the said Heber J. Grant acknowledged to me that said Corporation executed the same.

J. A. WOOD,
Notary Public.

Filed for record and recorded May 3rd, A. D. 1935, at 4:35 p. m. in Book 42 of Mortgages, page 360, fee $1.60, Abst-d in Book P of Sec. page 340.

The files at the Utah State Capitol Building show that the non-profit Corporation of the President of the Church of Jesus Christ of Latter-day Saints was incorporated Nov. 26, 1923.

The law governing the establishment of a non-profit corporation specifies that an organization which contemplates such an undertaking must follow the procedure of first notifying its members at least fifteen days in advance of a voting on the issue. The notification must be done by posters put in a conspicuous place at each meeting place of the organization intending to incorporate such a corporation.

When the above-mentioned corporation was organized in 1923 the members were not consulted as the law specifies they should be whenever a benevolent corporation is to be established. This fact should alone be sufficient evidence that the corporation of the President of the Church of Jesus Christ of Latter-day Saints is not a corporation of the Church at all, but it belongs solely to the President of the Church and nobody else but him has a voice in it.

Most of us remember that some years ago the Utah-Idaho Sugar Company was financialy embarrassed, and Heber J. Grant went to the City of New York and there obtained the desired assistance. Upon his return everybody eulogized him to the skies for being able to accomplish the remarkable feat of borrowing such an enormous sum of money on the sole strength of his reputation.

The county records tell a different story.

All evidence pointed out by them indicates that it was not the reputation of Heber J. Grant, the Chase National Bank took as collateral for its loan, but it was the Salt Lake City Temple block and other valuable church properties which Heber J. Grant had transferred into his own possession, thus bolstering his own value, that the creditors took as security for goodness-knows-how-many $600,000.00 payments. (See the records in Box Elder County for this debt.)

The Chase National Bank apparently was not eager to extend to Heber J. Grant an invitation asking him to come to New York City and sign on the dotted line until he first had his reputation reinforced with some church properties having the intrinsic value of $5,000,000.00 and a sentimental value of an additional $20,000,000.

It seems to us that President Grant is relying on the blind faith

These three deeds include the entire Temple Block (No. 87). Church Office Building, Bishop Building, Deseret Gymnasium Biulding, Beehive, and Lion House Buildings.

Furthermore: In the Salt Lake County Recorder's Office is one in favor of Wells Fargo and Union Trust Co. of San Francisco. mortgage of $3,500,000.00 issued by the Utah-Idaho Sugar Company (Recorded Feb. 27, 1936, in Book 172 of Mortgages, page 281.)

In the Box Elder County Recorder's office in Bk. 36 of Mortgages, page 329, is found a mortgage issued in the year 1931 by the Utah-Idaho Sugar Company to the Corporation of the President of the Church of Jesus Christ of L. D. S. for the purpose of guaranteeing certain sums of money that the corporation of the President had pledged itself to pay to the Chase National Bank of New York and associate banks. (This mortgage is not recorded in Salt Lake County.)

Now Latter-day Saints you have learned from a pamphlet "Temple Block Sold," that that sacred edifice was used as a pawn to obtain money for the benefit of President Grant and associates, to keep their money-making schemes from going overboard—yet you do not believe. You think they are lies. Why dont you investigate and demand from him a show-down? Are you afraid? To those who know that this transaction is true, we know you are afraid—afraid you might lose a little prestige or a little influence in your community. Sleep on, Sleep on, until the judgment of plagues, scourges and famine, shall teach you what the *simple truth* does not seem to accomplish.

Now again, we present for your consideration, No. "Two" Article of his Corporation, which holds the church properties in its grasp as an octopus holds its victim. Yet you will not wake up—Sleepy, blind souls. "Carnal security," Nephi says, "has you in its clutches," and if you do not wake up you shall die under its *mystic spell*.

Do you believe the Doctrine and Covenants?

It says, "All things are to be done by Common Consent. God says this is the law. Did He know what He was talking about?

President Grant's Corporation says, "without authority or authorization, all church property may be sold or mortgaged by him, and the church membership shall have nothing to say about it.

Which one are *you* going to believe?

Are you still going to protect him in his deception, and lies, and let the pure honest-to-goodnes law given by God to Joseph Smith to be continually trodden into the dust at our feet?

What's the matter with we Latter-day Saints?

We are the sleepiest, deadest and most unappreciative flock of black sheep God ever tried to nourish!

If we do not compel President Grant to straighten this corruption up, the God of Israel shall clean the mess away as he did in Noah's day, in Nephite annals and the carnality of Sodom and Gomorah.

If there is one least degree of manhood left, President Grant will confess his lies, corruption, hypocrisy, deception and apostasy and starighten out the thousands of honest souls who still believe him to be a true prophet of God.

The following article is taken from "President Grant's Corporation Buys Temple Block or Is Common Consent Practiced in the Church", by Elder Alonzo F. Cole, May 1939.

AFFIDAVIT

STATE OF UTAH } ss.
County of Salt Lake }

On the 26th day of November, 1923 before me Arthur Winter, a Notary Public, in and for said County, personally appeared Heber J. Grant who is known to me to be the person whose name is subscribed to the foregoing instrument as President of the Church of Jesus Christ of Latter-day Saints and duly acknowledged the same to me as President.

ARTHUR WINTER
Notary Public
Residing in Salt Lake City

The following are three transactions of President Grant's to bring said legal titles of church properties into his one-man Corporation.

In the Salt Lake County Recorder's Office are the following three Bargain Sales documents:—Deed No. 501,787—Bk. 11 U page 440. Dated Nov. 19, 1923. Recorded Nov. 21, 1923. Issued by Heber J. Grant, Trustee in Trust for the Church of Jesus Christ of L. D. S. to Anthony W. Ivins,—S. L. Temple and other church property; the price being $1.00.

Deed No. 501,790—Bk. 11 U page 441-2. Dated Nov. 20. recorded Nov. 21, 1923. Anthony W. Ivins selling same property back to Heber J. Grant (NOT AS TRUSTEE IN TRUST, BUT) President of the Church of Jesus Christ of L. D. S. The stipend being $1.00.

Deed No. 502,184—Bk. 11 U page 458-9. Recorded Nov. 27, 1923. Issued by Heber J. Grant, President of the Church of Jesus Christ of L. D. S. to the Corporation of the President of the Church of Jesus Christ of L. D. S. (A ONE MAN CORPORATION).

my sons and I had them introduced. Heber mentioned Earl and regretted having prevented Earl from marrying the ________ girl, stating that she had never been happy and now would get a divorce and marry Earl if she thought he would have her. Earl spoke up and said that he certainly would but not as his first wife. Heber said that she would be willing to come in as his twentieth if necessary. I asked him about his wives, telling him who they were and when and where they were married. At this Heber seemed greatly astonished, and asked me how I knew these things. I stated that I had been set apart in 1874, at the age of 18, by President Young to learn of and keep track of such things for the protection of the brethren. Also answering Heber's question, I stated I had been ordained an Apostle by President Young at the age of 13. Heber said, "You are then the oldest apostle, in point of years of service, in this dispensation."

HJG—
No Authority
to seal

I said, "You have taken five wives since the Manifesto and have sealed ten to others, which you have no authority to do (to seal)." Heber seemed startled and asked how he knew. I said, "A little bird like a stone whispered it to me." "Have you that stone?" Heber asked. "I don't know that I have that stone, but I have one." Heber claimed that these sealings had been taken care of before he became president of the Church, but I mentioned one as late as December 1918, after he became President, and offered to give names, which challenge was not accepted, and during which conversation Reuben appeared greatly surprised.

LCW - "A King"

Antone asked about new plural marriages, and I told him they were going on and that I understood he (Brother Ivins) had the record of performing the most plural marriages in the Church, while he was in Mexico, except my father, John W. Woolley, and that I hoped yet to eclipse that record. Antone smiled assent, but did not deny the statement. He did little talking in the dream, Heber and Reuben being the main spokesmen. Reuben mildly rebuked me, asking why I did not uncover my head in the presence of the Presidency as they themselves had done. I replied, "A king never uncovers to his subjects." That statement greatly astonished Reuben, and the statement, in varied forms, was made several times during the conversation.

The subject of the Patriarch of the Church was broached. I told Heber that when young Hyrum Smith had complied with the law by taking at least two wives, I would ordain him to the office of presiding Patriarch, giving him the keys to that office in the Church.

I asked Heber why he stopped so abruptly in his opening remarks on Thursday of last Conference, when he had stated he was going to talk seven minutes longer, but only took about two minutes. He replied that he did not know; but something happened that caused a weakness to come over him and he seemed about to faint, and was compelled to sit down suddenly. He asked what I knew about it, and I told him that I was listening over the radio about a mile away and when he (Heber) was about to use the remaining seven minutes to bombast the brethren on the subject of plural marriages, I asked the Lord to stop him, so that his life might be spared. It was then that he stopped.

The conversation seemed to occupy about 1½ hours and was entirely friendly. When I awoke, I felt exceedingly refreshed and well, different than I had felt during the two days previously. When I awoke, my wife Sarah Ann asked what I was talking about in my sleep so long. She had heard me muttering words, but could not distinguish their meaning.

LORIN C. WOOLLEY'S DREAM

April 19, 1933

I was in a large field in the open, probably larger than a ten acre square. The grass was beautifully green and a beautiful harmony in nature prevailed. I was dressed as usual, except that I wore a high brimmed stove pipe hat, which style of hat, however, I had never worn in life. I had no cane to walk with. Didn't need one. Probably 50,000 people were in the field grouped about and all in position to hear what was going on. I was accosted by President Heber J. Grant, Antone Ivins and J. Reuben Clark--the First Presidency. I saw no others of the General Authorities. Brother Grant did most of the talking. He suggested that he and I call each other by our boyhood names as we knew and used them, viz, "Hebe" for Heber J. and "Noisy" for Lorin.

Heber stated he had misunderstood Lorin and wanted to apologize for the injustice he had done him and also for the way he had rebuffed J. Leslie Broadbent, who had sought an interview with him. I told him it was all right for I had forgiven him for the fifth time, in accordance with the principle as outlined in the 98th Section of the D & C, which section Heber stated he had just been studying with Brother Clark, and had never understood its meaning before.

Speaking of the "seven" friends in the Priesthood, I explained they ruled the earth, the Kingdom and the Church; that they, when united and it was necessary, had authority and power to rebuke, to remove mountains, set the Church in order, etc., that none of them would act as officers in the Church, but would shortly proceed under the one "Mighty and Strong" to set it in order. I said these men held the authority of God on Earth; that they would shortly take charge of the Temple and cleanse it so the Saints could do their work. Heber said, "Why the temple is clean," but I protested that it was polluted through the changing of the ordinances and permitting unclean people to work in it, and that the time was at hand when the cleansing would take place.

Antone said, "I understand you (Lorin) claim there are rooms in the Temple which you have seen and which we know nothing of." I answered, yes. "Where are they?" asked Antone. "If I told you," answered Lorin, "you would know as much as I do and I expect you would be trying to knock a hole in the walls to find them."

Speaking of the Church indebtedness, I asked Heber about it. He replied mentioning $27,000,000. And before he could give the exact figures, I furnished it by saying $27,355,600. Heber asked how that indebtedness would be taken care of. I said there is plenty of gold in the mountains which would come to hand when required, and that every dollar would be paid through the operations of the "seven." These men were called up and introduced to the brethren. Heber said he was already acquainted with Brother Broadbent and Musser, but had not met the others before.

The question regarding our wives (Lorin's and Heber's) was broached. I stated in answer to Heber's question that I had five wives living, and I had them come up and introduced them to the brethren. He inquired about dollars to keep my word with you and I don't know whether I'm doing the right thing or not in making this venture." Father felt he had talked his good friend into this mining deal against his better judgment, so he immediately returned his money, releasing him from the obligation. Mining ventures are considered risky by most people; in this case, however, only a few months passed when rich ore was found in the very property Mr. McHatton had been released from buying.

Jesse Knight found great difficulty in obtaining help from others on this mining venture but finally secured a loan of fifteen hundred dollars at 12% interest, giving a mortgage on our ranch at Payson to secure the loan. Work was then soon under way at the Humbug mining property.

Early in the Spring of 1896 I was working for the Utah Mines Company under the management of Mr. McCloud. John Roundy was superintendent of this mine. My father did not like the idea of my working in the mines for other people, and he said that he wished I would quit and help him find a mine in the Humbug property. So, in accordance with his wishes, I gave up my job and we erected a little one-room shack on the east slope of the Godiva mountain, near the Utah road.

One day while we were walking up the steep mountain side to do work in the Humbug claim, father said, "Will, I want to tell you something. We are going to have all the money that we want as soon as we are in a position to handle it properly. We will some day save the credit of the Church."

I took issue with father when he made that statement, because we were in debt greatly ourselves and I understood the Church was in debt probably over a million dollars. I said, "It seems ridiculous to talk that way," and argued considerably against his statement.

He replied, "Will, I don't want to quarrel with you about it, but I never had anything come to me with greater force than the impression that came to me at this time, and all I want you to do is to remember what I am saying."

So we did not discuss the matter further, but since he had gained a testimony of the Gospel, he wanted to impress his children with the same, and he had a strong feeling that he was going to have a great responsibility placed upon his shoulders. He tried to impress his children that any money we should get should be used wisely, for he thought it was being shown to him for the purpose of doing good and building up the Church; he regarded the matter as a trusted stewardship.

Father employed two miners, expert single-jack hammer men. They were known throughout the camp as the best mining men of the country. Their names were Thomas Leatham and Thomas Mansfield.

About July, 1896, we began working in the old Humbug tunnel which was then in probably 150 feet, it having been driven thus far doing the assessment and patent work on the property. We divided the shifts up into three. Father was wheeling the rock from the tunnel in a wheelbarrow,

APPENDIX B

TWO CHAPTERS FROM "KNIGHT FAMILY HISTORY"

Chapter VIII. UNCLE JESSE'S STEWARDSHIP

To continue the follow-up of my father's life which was now largely influenced by his religious belief and experiences: Our Payson home was frequently visited by mining men traveling to and from Eureka, and father often visited some of the mines his friends were interested in. On one occasion he had been prospecting alone on the East side of the Godiva mountain and had sat down under a pine tree to rest, when to his great surprise he heard a voice distinctly say to him, "This country is here for the Mormons." He was awake at the time and surprised at the message, not fully realizing its meaning, but naturally believing that it pertained to mining in that locality where he was at the time prospecting in his own way.

Jesse Knight believed that his parents, even though dead, had some influence in directing his destiny, some power in directing his life; and that the thing of greatest concern to them was that he be always faithful to the church. He also believed that trials came to him because of his carelessness and as a means of spiritual development. His simple language was beautiful and full of trust in the Lord.

He was not a geologist, but a prospector; he studied carefully the class of lime rock in which the ores of the other mines in that locality were formed, and used that as his guide in prospecting. One day he discovered what he felt was an excellent piece of mineral ground, and wanted to get it located at once; so he got Mr. Jared Roundy, an expert miner, to help him make the location. He offered Mr. Roundy a chance to be partner in the location. But he declined, saying, "I do not want an interest in a damned old humbug like this." He wrote the location notice for father and asked him what he was going to name the claim. "You called it a Humbug, and that is good enough for me;" so it was named "Humbug," and the patent was secured under that name. Since then the limerock in this vicinity has been given the name by U.S. geologists of "Humbug Lime." Considerable time elapsed after his first mining claim, the Humbug, was located before he had means sufficient to do development work on this mining property. Jesse Knight tried to interest others with him in his mining ventures, always feeling sure if he could secure some financial help he could soon find ore in the Humbug claim. On one occasion he had a good friend by the name of Jim McHatton, a cattle buyer, who stayed with the family considerably during the winter time and generally purchased our cattle in the spring. Mr. McHatton owned a cattle ranch in Meeker, Colorado, and possessed considerable means. After hearing father tell of the wonderful possibilities that existed in his mining claim, he agreed to take one-fourth interest with him for a consideration of one thousand dollars, and promised to send the money to him upon his return to Meeker, and accordingly did so, but in his letter he said he had once promised himself he would never invest in mines unless he had the money free from obligation to do so. He added, "I had to borrow this thousand should turn the tunnel to the right, but in compliance with "Uncle Jesse's" wishes, made the turn. He had only driven the drift a short distance to the right when he encountered a rich body of lead ore, and this property soon became one of the big producers. The ore taken from this strike soon paid for the mine.

Money accumulated very rapidly as the ore in the Uncle Sam mine was rich in silver and lead. He acquired the control of what is known as the Beck Tunnel property and erected machinery and sank a shaft thereon a distance of 300 feet. Then he directed Mr. Roundy to run a drift to the east at the bottom of the shaft, and in a short time another ore body was encountered about 40 feet in width, rich and easily mined.

He later acquired the Colorado property which adjoined the Beck Tunnel on the south. He began sinking a new shaft on this property and building an ore house at the same time, feeling certain that he would encounter the ore and would save time by being ready for shipment. He was not disappointed in his calculations in this venture. Both the shaft and the ore bin seemed to be properly located, and rich ore was soon on its way to the smelters. Mining properties in that locality became valuable and not easily acquired, and he had considerable difficulty in securing the Iron Blossom property lying adjacent to the Colorado on the south. On this property he sank a shaft, built an ore bin, and again this "wizard" of the richly laden mountain was vindicated in his impressions of the riches which lay hidden in the earth. His faith grew stronger as time passed on and so he continued his mining ventures.

The Dragon Mining Company property, which adjoined the Iron Blossom property on the south, was later acquired and developed by means of a tunnel driven in at the south end of Godiva mountain where ore was found, thus proving a continuous ore channel for a distance of over two miles. From that same Godiva mountain he was successful in finding rich ores in six different mining properties, and the wealth they produced netted the companies more than ten million dollars. One can now walk through the empty chambers from which the rich ore has been removed.

In order that one might gain a picture of just how the rich ore bodies occurred in the mountain rocks, I shall describe the Colorado vein as it was when it was first encountered by means of a shaft which was sunk to the two hundred and fifty foot level.

At this point we broke into a beautiful cave, the roof of which was cemented tightly together with beautiful lime crystals of every imaginable shape and color.

The bottom of the cave was solid carbonate lead-silver ores that could easily be dug into with the toe of a boot. The average width was about thirty feet and from forty to fifty feet in thickness. One could walk in the cave a distance of one thousand feet on top of this clean rich sand carbonate ore that was free from waste, resembling in a way, wheat in a bin ready for the market.

This ore was mined by means of a drift driven underneath the ore, and raises made at various points allowing the extraction of the ore with very little labor-costs or other expense.

often bumping his knuckles on the sides of the tunnel as he proceeded with his load. We three did the single-face work about eight hours at a shift. We had continued this work for perhaps two months when one morning about three o'clock Mr. Leatham came down from the mountainside, having finished his shift, bringing with him samples of lead ore, saying that he had struck the vein. This greatly excited me, and I was up bright and early the next morning rushing to the tunnel to see the new strike.

Father came up the trail later, not feeling very much excited, but simply having the impression that he had always had—that the ore was there. He now felt that the time had come to carry out the purposes of which he had talked to us and others so much. He walked into the tunnel with his wheelbarrow and loaded it with this rich ore. When he came out with a load of ore, he dumped it on a small platform and said, "I have done the last day's work that I ever expect to do where I take another man's job from him. I expect to give employment and make labor from now on for other people." This statement was carried out literally, for thousands were employed after that by him. The strike was made in August, 1896. And so he laid his plans, first building a road up the mountainside, after which an ore house was erected and shipments soon made, and money accumulated rapidly.

Father realized that he must take care of this wealth that had come to him so suddenly. He said many times he was only carrying out a stewardship which had been entrusted to his care.

The second shipment of ore to the United States Smelting company brought a return of $11,189.05. It assayed in gold, 3.8 oz.; silver, 175.1 oz.; lead, 34%; so one can see that this ore was very rich right from the beginning.

The east side of the Godiva mountain was soon a great sensation, caused by this new discovery. Father was very much afraid that he had discovered the ore too soon, as he desired to secure control of other properties on the east side of the mountain in the vicinity of the Beck tunnel, Colorado, and eastward. He was afraid this excitement would make the properties so valuable that he would be unable to acquire them. He also wished to get the northerly extension of the Humbug vein system known as the Uncle Sam Claim.

As soon as money came into his possession he began to buy up the east side of the Godiva mountain as he had contemplated and was impressed to do. He purchased from the McChrystals of Eureka, who were mining people, the Uncle Sam claim, which adjoined their Godiva property, for the sum of $25,000 payable in installments.

Upon taking possession he started another tunnel for the purpose of developing the Uncle Sam claim. After this tunnel had been projected into the mountain a distance of 300 feet under contract, an additional 50 ft. was let. He went into the tunnel one day and said to Mr. John Rounday, who was the superintendent, that he thought he ought to turn the tunnel to the right. Mr. Roundy could see no particular reason why he people of the little village were in perfect accord with Uncle Jesse in all these uplifting measures, and were glad to establish an amusement hall, building it out of an old saw mill. In this hall various amusements were provided, such as dancing, basketball, concerts, etc.

The community was friendly and socially inclined, and had frequent house parties in which much talent abounded.

In the fall of 1906, during the peak of ore shipments from the Knight mines in the Tintic Mining District, Father was approached by a number of Ogden capitalists with a proposition to build a smelting plant in the vicinity of the mines. These gentlemen had previously commenced building a smelter at Ogden but had discontinued work thereon. When they came to him, Uncle Jesse was favorably inclined toward the plan as it might be the means of reducing freight costs and the heavy smelting treatment expense he was under, and agreed to become a minority stockholder in the concern. The Tintic Smelting Company was accordingly organized with a capital stock of $500,000, and a contract was entered into for the treatment of the Knight ores. The officers of the company were as follows: President, Charles W. Nibley; secretary, Henry H. Rolapp; treasurer, John Pingree; manager, Bela Kadish. Mr. Kadish was a smelter man from Portland, Oregon.

A smelter site was chosen near Silver City, Utah, and construction work was soon commenced. The machinery at Ogden was moved to the new site and stock credit was given the members of the old company for the same. This credit, however, was only a small part of their stock subscription. When Mr. Knight had paid the entire amount of his subscription, he began to press the other stockholders for money in payment of their dues. They pleaded, however, that they were unable to meet these obligations. Not wishing to institute court proceeding, Mr. Knight released the former subscribers from the balance of their stock payments, and assumed control of the plant himself.

The plant was completed and dedication services were held July 24, 1908. Thousands were present from Salt Lake City, Utah County, Tintic District and other localities. Many beeves were barbecued and the multitude fed.

The smelter was in operation for only about one year, the conditions being very unfavorable, due to the requirement of fluxing ores from other mines, shipped in under heavy freight rates for an up-hill haul.

As Mr. Knight put it, the railroads charged a high rate for hauling the fluxing ore up hill and a high rate for hauling the bullion down hill.

After securing more favorable long time ore contracts from the valley smelters, Mr. Knight closed and dismantled his smelter at Silver City. The Tintic Milling Company was formed and a plant built on the smelter site, which operated successfully under the management of George H. Dern, who owned with Mr. Knight a patented process for the treatment of low grade ores. Some four hundred thousand tons of ore were treated under this process before the mill was closed, most of the ores being from the Jesse Knight mines.

In the spring of 1897 the town of Knightville was rapidly being built by the employees of Uncle Jesse's new mines. The first home to be erected was built by Paris Boyle, and others soon followed and in a short time a happy and prosperous town was established.

One day Jesse Knight, coming from the mountain, looked on the flat where Knightville was being settled and was prompted to build a meeting house there, which he immediately did. It was used not only as a church but for amusement recreations, giving the young people a place to be entertained without going to Eureka, where so many saloons and billiard halls existed. The first year or two the same building was also used for a school house. Miss Fanny McLean was the first teacher. In the beginning we had no help from taxes for the school. A meeting was called for the purpose of raising school funds and a vote was taken. The unmarried men agreed to pay $2.00 each toward the teacher's salary. The next year a notice was received from the School Board saying there were not enough children to get school taxes from the county; so Jesse went to Diamond camp, eight or ten miles distant, and hired Jim Higginson, whose family consisted of a wife and eight children, to move over to Knightville, and at once this entitled the camp to funds from the county for school purposes.

Later a new school house was erected and maintained by the county, where fine educational advantages were enjoyed.

A Church Ward organization was perfected, with John Roundy as Bishop and Charles Reese and Perry Fuller as his counselors. A new meeting house was built, and the ward was soon leading the Church in religious activities, such as attendance at meetings, payment of tithing, etc.

Perhaps the only mine camp at that time in the United States where saloons did not exist was Knightville, and no community seemed more united or happier.

Uncle Jesse Knight was fearless in his stand for the things he thought fair and right. As an example, he paid his men 25¢ per day more than the regular wages in other mines, doing the same kind of work in order that they might rest Sundays without reduction in earnings.

He met bitter opposition from the operators in the State and was dropped from the operators' organization because of his stand in these matters. A few years later other mines in the Tintic District found it was good economy to let their men have a day of rest, because they found men could do more work in six days than seven, the day of rest giving them new energy.

Another mining rule he enforced was that those who got drunk and spent their money for liquor should be discharged. He thought men who spent their money for liquor robbed their families and endangered the lives of others. He felt they were not worthy to receive money he had been entrusted to do good with. This was no doubt the main reason no saloons were ever operated in Knightville. Even those employees of the mines in Knightville who might have been inclined to patronize saloons did not greatly miss them, as other places of recreation were provided. The

The big objective in his life was helping others rather than making money for himself. Many times his beneficent hand was extended to lift others out of distress and financial difficulties. Most people found him an "easy mark" when they came for contributions or personal assistance. In the giving of help he found it very difficult to distinguish between who were worthy and who were not.

One morning as Father and Mr. Mangum were in the office going over the day's work, an elderly woman from Eureka requested a private interview. Mr. Mangum stepped into another room only to be called right back by Father who handed him a contract the woman had brought for his signature. Father said, "Read this, Lester, and let's see what the lady wants."

At the conclusion of the reading, father said, "Well, what do you think of it?" Mr. Mangum remarked that it was very good for the lady; she would get a lease and option for one year on a group of patented mining claims without paying anything for it. If she could sell the claims during the year, for a profit, the option would be exercised, otherwise the property would revert to the Knight Investment. The woman remarked as much to herself as to her listeners, "Now wouldn't that beat you; my son told me to get Mr. Knight away from his secretary, because when alone Uncle Jesse is an easy mark."

Father chuckled and said, "So that is what people think of me, is it? Well I believe in living up to my reputation; hand me a pen, Lester."

Only those who knew him closely could fully appreciate his unselfishness in things he planned and carried out. Wealth was to him a stewardship, and he felt the tremendous responsibility, thereof. Many times I have seen him so humble regarding financial matters that he would actually shed tears, and asked help of his family and others in sharing the load that was so heavy on his shoulders.

Some of the main events of father's life were so different from the ordinary affairs of life that they are difficult to convey to others. You may feel the spirit of another person while with him, but to convey that feeling to others is difficult.

Jesse Knight did not believe in carrying large sums of money in the bank. As soon as money came to him from mining properties he made use of it. If it did not come in fast enough, he borrowed more.

One of his first expenditures was the payment of back tithing. During his days of indifference to the Church he had paid no tithing. Now he made a liberal estimate of what he owed and paid it with interest. About this time, President Lorenzo Snow was urging the Saints to pay their tithing, and promised them forgiveness for past short comings if they would pay their present tithing dues. Jesse Knight would not accept such forgiveness for dereliction, but insisted on paying his back tithing to the fullest extent.

During the period of smelter construction Jesse Knight built the Eureka Hill Railroad from the smelter to the mines, a distance of about six miles. This railroad was a very profitable undertaking.

On December 6, 1909, was incorporated the Utah Ore Sampling Company. This was a custom ore sampling concern which had plants originally at Silver City and Murray, Utah. After the depletion of the large Knight producers in Tintic, the Silver City mill was closed, leaving the Murray plant still in operation. The authorized capital was $300,000. It was controlled by the Knight interests until 1934. Until that time it was one of the best paying enterprises owned by the Knight interests. About $260,000 has been spent in late years to completely modernize the plant. Under the able management of Mr. E. G. Jensen, who was transferred from the main office of the Knight Investment Company to the Utah Ore Sampling Company, this organization has continued to be a successful concern.

Father held mining property in Nevada and Colorado and other mining districts in the state of Utah. He was perhaps at one time the largest owner of patented mining property in the intermountain region. The control of his mining interests was under the direction of the Knight Investment Company.

Whether or not Jesse Knight held all the mining property that was intended for him to hold under the message that was given him on the mountain-side I cannot say, at least he was most successful and did a great work for the Church, the State, and for the Brigham Young University, besides helping hundreds of people in the intermountain country and Canada.

Chapter IX. STEWARDSHIP RESPONSIBILITY

In the discharge of his duties as steward of the newly-acquired wealth, Jesse Knight felt a sacred trust had been given him.

Though a man of good judgment in practical affairs, he was nevertheless humble, and frequently sought advice from Church authorities and other friends, making him feel more secure in the things he did. He had impressions come to him in many of his affairs, but his impressions came to him not while asleep, but at times when he was wide awake, pondering sincerely on how he might best carry on in the future. Much of his success was traceable to his faith in such impressions. It is also true that in many of his affairs he did as others do, exercised his best judgment, and sometimes made mistakes in common with others.

A great many people approached him with their dreams, having the idea that inasmuch as he had obtained his money through dreams he would give them a sympathetic audience. His answer to them in most cases was as follows: "If you have had dreams about mines or anything else, you should go ahead and carry them out if you have faith in them, for I cannot carry out other people's dreams. They did not come to me; therefore they belong to those who received them."

APPENDIX C

A HYMN BY ELIZA R. SNOW

Thou, earth, wast once a glorious sphere
Of noble magnitude,
And dids't with majesty appear
Among the worlds of God.

But thy dimensions have been torn
Asunder, piece by piece,
And each dismembered fragment borne
Abroad to distant space.

When Enoch could no longer stay
Amid corruption here,
Part of thyself was borne away,
To form another sphere.

That portion where his city stood
He gained by right approved;
And nearer to the throne of God
His planet upward moved.

And when the Lord saw fit to hide
The "ten lost tribes" away,
Thou, earth, wast severed to provide
The orb on which they stay.

And thus, from time to time, thy size
Has been diminished, till
Thou seem'st the law of sacrifice
Created to fulfill.

* * * * *

The curse of God on man was placed;
That curse thou dids't partake,
And thou hast been by turns disgraced
And honored for his sake.

The vilest wretches hell will claim,
Now breaths thy atmosphere;
The noblest spirits heaven can name,
Have been embodied here.

Jesus, the Lord, thy surface graced;
He fell a sacrifice;
And now within thy cold embrace
The martyred Joseph lies.

This done, he began looking about to see how he could magnify his stewardship in helping those in need. He began by making gifts and small loans on easy terms, but soon found that such a direct method was not the best way of truly helping people. He concluded it would be better and wiser to establish industries, bolster up existing concerns, and otherwise provide employment. He was also interested in furthering education, especially along religious lines as exemplified in his contributions to Brigham Young University.

One of Jesse Knight's early ventures was the purchase in 1897 of the old East Co-op store in Provo from the creditors. It had been incorporated under the co-operative system since April 1, 1871, following a preliminary organization December 4, 1868. The plan of co-operation had been advised by President Brigham Young at the L.D.S. October Conference in 1868. Provo people were the first to act on the suggestion and the Provo store was the first co-operative establishment in Utah. This historic store building will be remembered by many of the older people of Utah. It was a great business center for the people of the County. The Company conducted a general mercantile business, including groceries, hardware, implements, dry-goods, etc., which they sold for cash, credit, or exchange for other products.

Selling on credit was largely the cause of the Co-op Company's being obliged to go out of business. After Father purchased the store, he operated it for a short time under the management of Edward Partridge and others and finally concluded to liquidate.

The Knight Block now occupies the location where the Co-op store once stood, this splendid building having been erected in 1900. At that time it was considered the most imposing business structure in Provo. It was used as office building for the Knight Investment Company's mining business and the Schwab Clothing Store. Later it was deeded to his daughter, Inez Knight Allen, and is now occupied by the Walgreen Drug Company on the main floor, with well arranged offices on the two upper floors. By some it is called the "Clock Corner," as the tower contained the first public clock in Provo. The old clock has recently been replaced with a new one installed by the Utah Oil Refining Company.

(Taken from pages 37 to 51)

* * * * *

APPENDIX D

LORIN C. WOOLLEY'S DREAM OR VISION

(Lorin related this dream December 1, 1930, and after being recorded, was read to Lorin Woolley and approved on December 9, 1930.)

In about the year 1866, after retiring to rest, all of a sudden I appeared to be standing on a high range of mountains, from which point I could see a cordon of Elders reaching from Yucatan, South America, north to the Arctic regions. Then there appeared a black cloud in the Balkans traveling westward. It only reached the shores of the United States when it seemed to stop and go back to its starting point. Then it came again and covered all of the Eastern part of the United States and north into Canada. As I looked, I saw what appeared to be large birds (now interpreted as being airplanes) emerge from the dark cloud; also horseless carriages appeared (automobiles) all loaded principally with women, traveling westward. We made no attempt to stop them.

As the cloud traveled westward, groups of men holding the priesthood seemed to run in circles, one in the center of each group, rebuking the cloud through prayer. The cloud would stop and start again, and it made headway until it reached the Missouri River west of Independence. At this point, three groups of elders with three men in the center of each group (instead of one as before) formed in circles, one group being in Canada, one group in the United States, and one in Mexico. (Lorin C. Woolley being in the center of the center circle) As we prayed, the cloud went back. I could clearly see from Yucatan to the frozen North.

A cloud also arose over the Pacific Ocean and traveled eastward as far as the Sierra Nevada Mountains, where it was arrested, not reaching Utah.

In relating this dream to President Taylor and others of the Brethren, President Taylor said the vision showed two wars, the first reaching only to the shores of the United States, while the next one would reach to the shores of the Missouri River. The Asiatics will overrun the western coast, but will not be able to hold it. He said, "It will be a war of desolation and you, Lorin, will live to see it."[1]

This experience occurred about the time that Joseph F. Smith had a remarkable vision while in Honolulu on his mission in 1887, showing the devastation of the country. Others had like experiences near the same time.

Joseph W. Musser recorded this dream and gave a copy to Harold Allred.

---

[1] *Whether this prediction was recorded with accuracy by Joseph W. Musser, we, the compilers, cannot say. As we know, Lorin C. Woolley did not "live" (in the flesh) "to see it." Predictions in this vision conform with other men's dreams or visions.*

When Satan's hosts are overcome,
That martyred, princely race,
Will claim thee their celestial home--
The royal dwelling place.

A "restitution" yet must come,
That will to thee restore,
By the grand law of worlds, thy sum
Of matter heretofore.

And thou, O earth, will leave the track
Thou hast been doomed to trace;
The Gods with shouts will bring thee back
To fill thy native place.

(*L.D.S. HYMNS*, published in Liverpool, 1889, p. 386.)

INDEX (continued)

tabernacle in S.L.C., 3
Taylor, John, 2,3
  divinely protected, 11
Ten Tribes, where, 7
thousands will flee, 10
translation of holy peoples, 7
treasures of knowledge, from Lorin, 2

Wasatch Mountains, cities buried
  under, 7
wealth of Mother Earth, 4
  good men guided to, 5
Wilcken, Charles, 2
Woolley, John W. described, 1
  resurrected, 4
Woolley, Lorin C., 1
  described 2, 3, 4,5,6,7,8,9,10,11
word, the written, world judged by, 6
work of Lorin C. Woolley, 8

Young, Brigham, 3

INDEX
for Harold Allred Discussion

adversity, schooled by, 6
agency, men's, recognized by L.C.W.,6
Allred, B. Harvey Jr., "Father", 8
Allred, "Mother Evelyn", 8
Allred, Lothair W., 1
angel revealed Lorin's authority
  in a dream, 8

Balaam, prophet, cited, 11
Barlow, Ianthus W., 1
Bateman, Daniel R., 2
Bateman, Samuel, 2
Brigham Young University, 5
Broadbent, Joseph Leslie, 3
Broadbent home, 8, 10

Cannon, George Q., 2
Carthage (Ill.), 2
Centerville, Utah, 1,2,8,9
contention is of the devil, 6
Council of Friends, 8
church, only one true church, 3
  not to be completely rejected,3
  setting in order, 3
  criteria for Church membership,3
  debt to be paid, how, 4
  former debt paid by Jesse Knight,5
cities, buried by the Lord, 6,7

devil might give wealth, 4
dream of L.C.W., 3
dreams about plague, 10

fear, great, of plague, 10
fulness of gospel or truth,
  when Church will consider, 9

gather in holy places, 11
Godiva Mountain, 5
Grant, Heber J., tragedy of
  self-made destiny, 8,9
Great Salt Lake, a city under, 6

holy places, stand in (explained),11
humility of L.C.W., 8, 9

invasion, dream of, (L.C.W.), 11

Jessop, Lyman, question, 11
judgments, divine, prophesied, 10
  "upon my house", 10

Kimball, Heber C., 3
Knight, Jesse, led to wealth, 5
  great work, 5
Knight, Will, son of Jesse, 5
Koyle Dream Mine, 4
Kunz, Morris Q., 8
  had dream of L.C.W.'s mission, 9
Kunz, Russell, dream gave testimony
  of Lorin's authority, 8,9

Law and testimony, 3
"Law upon which blessings...", 4
Learning, seek, 6
Life facts, Harold Allred's, 1
Love and patience of Lorin, 6

Maeser Memorial Hall, 5
Marshall's, U.S., failure, 9
Meeting of Sept. 27, 1886, 1
Musser, Joseph W., 11
Manifesto, reactions thereto, 3
Mission of L.C.W. (self-stated), 8

Nauvoo (Ill.), 2

officer, federal, futile efforts of,11

philosophy of life, Lorin's, 6
plague to come, 10,11
pomp and fanfare witnessed, 9
preparation, self, necessary, 6
Priesthood, power of L.C.W., 8
props, financial, of Church, 9
protection, divine, of John Taylor and
  company, 11, 12

refuge, places of, 7, 11
restitution after resurrection, 4
restlessness of Heber J. Grant, 9
resurrected John Wooley visited L.C.W.,4
resurrection, deep concept of, 3,4
ride, horseback, Heber J. Grant fled, 9

Salt Lake City, 9
Savior shook hands with J.W.W., 1
  stands at head, 2
sealing and Priesthood power (highest)
  held by L.C.W., 8
serenity, the, of J.W.W., 2
Smith, Joseph, at Centerville, Utah,2,3
Snow, Eliza R., hymn, 7

Number VI

A DISCUSSION WITH

WILLIAM THOMAS

p 5 BIG DIPPER = C7

The material for this discussion was assembled throughout 1972 through personal interviews between William Thomas and Rhea A. (Kunz) Baird.

A DISCUSSION WITH WILLIAM THOMAS

1972

NOTE: Throughout this discussion, the following initials will be used in identifying the individuals concerned:

WT - William Thomas
RAB - Rhea A. (Kunz) Baird

INTRODUCTION: For the sake of brevity and coherence, the first few pages contain information from William Thomas which was organized in narration form after the discussions took place. Following that is a mutual sharing of reminiscences. Several discussions have been consolidated into one, as different facets of one or another subject were recalled to memory. (All Bible quotes are from the Inspired Version unless otherwise indicated.)

* * *

Brother William Thomas was born in Wales, October 27, 1887. As a child he was so poisoned by the sectarian world, that he had no use for "religion." He emigrated to Canada in 1910.

He saw his present and only wife, Alys Mary Pye, in vision when he was 17 years old; she was then 12½. She came from Norwick, England, on the same ship on which he had previously sailed, coming a year later than he. They were married at Fort William, on Lake Superior in 1914 in the month of November.

Brother Thomas first heard the gospel in Canada. In 1916 two elders walked 80 miles from Toronto to Port Maitland to baptize him. They found an ideal little cove on Lake Erie where he was baptized, but it was not an easy matter. The devil so resisted that in four different attempts, his feet came up, thus preventing complete immersion. By this time it was clear that the elders did not recognize the trouble, nor did Brother Thomas think they knew enough to accept the fact and do something about it. Silently the candidate rebuked the devil and the next attempt was successful.

KNEW LORIN C. WOOLLEY AND MEMBERS OF THE COUNCIL OF FRIENDS

Quoting William Thomas: "I did not learn of the fulness in time to meet John W. Woolley. He died in December of 1928, you know. But I did know Lorin and talked with him many times. He was a great man."

Brother Thomas told the writer (R.A.B.) that Brother Leslie Broadbent knew the future Sister Thomas (Alys Mary Pye) as a young woman in the mission field in Norwick, England. When the Thomases moved to Salt Lake City, they rented the old Kelsch family home on 17th South near the corner of 5th East, only a short distance from the Broadbent home (1449 East 17th South) and the more recent residence of Louis Kelsch. Often Brother Thomas walked to the Broadbent home drawn by a common spiritual bond, where he met others including Lorin C. Woolley. Here they had many delightful conversations on

WORLD COUNCIL OF CHURCHES

RAB: May I first suggest that we discuss the World Council of Churches. Some of our readers will be wondering about a few things; for example: Why is so much space devoted here to this subject? In all probability most Mormons, including the Fundamentalists, were quite unprepared for what was happening. Likely very few realized that the prophecy in I Nephi 10-12 indicated a time shortly before the Savior's second coming when there would be *only two churches*--the church of the devil and the Church of the Lamb of God.

WT: The Assembly Hall mtg. was 39 years ago, and the Mormon people as a whole still don't know what took place, much less the frightening developments that have been occurring since that time.

RAB: As my files of recent materials from the World Council of Churches will show, that organization now comprises 250 Christian churches. I now read from the very recent brochure called "World Council of Churches" (right after the definition): "The World Council is thus an organ of the contemporary ecumenical movement...." Ecumenical *means* "world-wide" and was started by the Roman Catholic Church.

WT: The whole organization has now become an instrument of force, just like the United Nations.

RAB: And the Russian Orthodox churches now hold the majority voting power in the World Council of Churches ruling council, with the Roman pope recently inviting the contingent Communist countries to join. Some are already members. The *Reader's Digest* and my files clarify all this.

WT: And the W.C.C., ever since 1969, is openly (with vast sums of money) supporting subversive and guerilla movements in 19 or more different countries.

RAB: The chairman of their London meeting in May 1969, wherein the W.C.C. became openly militant, was none other than U.S. Senator George McGovern.

WT: Very few Americans realize that a gift of $10,000 from the W.C.C. went to help the Angela Davis trial.

RAB: There was a $25,000 gift from a member church for bail and defense fees for a Black Panther.

WT: And a $40,000 grant to "Alianza of New Mexico", an organization dedicated to forming a new Latin-American government within certain of our western states. It also is militant.

RAB: In the *U.S. News and World Report* for December 11, 1972, there is a four-page article called "Worldwide Turmoil Hits Churches." This article restates facts already stated by *Reader's Digest* and *Christian Crusade*. All paint a gloomy picture indeed. For example, in the same issue of *U.S. News and World Report* is another article, "Terrorism is Developing into a Form of Total War." (See Appendix A for more information on the W.C.C., including definitions, scriptural prophecies, two reprints from the *Reader's Digest*, and a photocopy from the *Ecumenical Courier*.)

the fulness of the gospel. According to the now venerable Brother Thomas, when Leslie asked Lorin Woolley in private what he thought of Brother Thomas, Lorin paused and then repeated two or three times, "He will do."

Quoting Brother Thomas: "Lorin told me about an incident--he was sleeping in Leslie's bed with John Barlow. John went sound asleep and didn't know about it when the angel came and took Lorin to Yucatan. When Lorin came back in the morning, just before daylight, John was still asleep and didn't know anything had happened. The Nephite came about ten o'clock."

KNEW AND HEARD HEBER J. GRANT ON IMPORTANT ISSUES

Brother Thomas continued, "I was in conference in 1933 when Heber J. Grant told the people to snoop around and 'find out about these characters' (polygamists) and report to him. Once the American Fork choir in general conference sang, 'We love thee, oh, Heber J. Grant, for our prophet, and we love to obey your command.' After they got through, President Grant got up and said, 'Don't you ever sing that way again. I am not a prophet.' He also said then, 'I have never received a revelation for myself OR for the Church.' I was sitting in one of the first seats behind the breastwork next to the choir. I was tempted to step up on that wide breastwork and say, 'You never spoke a greater truth in all your life.' But something seemed to stop me and keep me from doing it."

Brother Thomas further relates: "A temple worker told me that about that time, the Twelve wanted word from the Lord. They asked Heber J. Grant to get an answer for them. They separated and later when they resumed their meeting, Brother Grant was the last one to come in. They said, 'Brother Grant, do you have an answer for us?' 'No,' he said, 'the heavens are as brass.'"

Brother Thomas explained that John Taylor was the president who received the revelation of 1882 and installed Heber J. Grant in the Quorum of the Twelve.[1]

"When they had that Council of Churches in the Assembly Hall in 1931," Brother Thomas narrated, "I made it a point to walk right by two of the Pioneer Stake authorities who were talking with two visiting ministers after the meeting. One of the stake authorities said, 'Sure, we have made changes, and we are going to make more as time warrants....' (Not as God directs, but as time warrants.) Both of these men died not long after that meeting. William W. Wall was one of those two stake authorities; he was the worst one of the two. I do not recall the other man's name. Lorin said for us to remember that this is the Church of our Father Adam and his son, Jesus Christ. He said, 'Remember the time is very near to the end.'"

---

[1] George Teasdale was the other man called to the Twelve in this revelation at the same time that Seymour B. Young was called to the Council of Seventies. See *Hidden Treasures* by Charles W. Kingston, p. 22; *A Leaf in Review* by B. Harvey Allred, pp. 179-181; and *The Four Rejected Revelations* by Francis M. Darter.

1. Jesus Christ, who is doing the work of his Father, Adam, as he was commanded.
2. Joseph Smith, who is the Holy Ghost, the third member of the Godhead.
3. John, the Revelator.
4, 5, & 6. The Three Nephite Disciples.
7. Joseph, the Lamanite-Nephite prophet.

Lorin said that Father Adam was the Christ of his mortal world, and also that Jesus Christ is now preparing to become an Adam. At Adam-ondi-ahman he will be initiated into his work as an Adam-God.[1]

RAB: How beautiful all this is! Most of what you have said I, too, am aware that Brother Lorin and his father taught. Some things were not new in a sense; the scriptures teach and affirm these wonderful truths.

WT: I know and feel what you mean. Now I'll tell you some more things. Lorin said that the seven stars in the Big Dipper represent the Council of Seven Friends of God, the nucleus of the Seventy.

RAB: What beautiful and lasting symbols for all generations to see! I learned from Lyman Jessop that Lorin told him that the stars of the Big Dipper are all portions of this earth that were taken away. Lorin also said that the portions taken away as a whole are larger than what remains, but this earth is the largest single piece. (See Eliza R. Snow's hymn, Appendix C, in the Harold Allred Interview in this volume.)

APOSTACY AND INDIFFERENCE

WT: One time Lorin and some of us were talking and he said that after the saints came to these valleys, Brigham said, "The Lord has shown me how to organize this people, but what can I do with a Priesthood that is unfit to be organized?" Brigham said that many of the Twelve were in a state of rebellion.... He blamed the missionaries in part for the general indifference, because they sometimes baptized people who were unprepared and even unfit.[2] Leslie Broadbent also told me these things.... Lorin said that the Lord in his earthly mission gave careful instruction to the Twelve that were with Him, to be sure that people were converted before baptizing them.

---

[1] See *Truth* 4:156 (B.H. Roberts); 5:278; 8:97; 10:299; 11:170; 18:247; 20:358. Also see *Star of Truth* 2:174-178; 3:33,36,43,72; and 3:50-53 (Eliza R. Snow).

[2] Apostacy common among immigrants; J.D. 4:52-63; 4:264-272; 13:30-32; 14:80-82.

WT: These are the kinds of things Lorin Woolley predicted.

RAB: He told us we'd see father against son, mother against daughter, town against town, city against city, and state against state.

WT: We have known for about forty years that these things were coming and have seen the signs.

LORIN WOOLLEY

WT: As I said before, I talked with Lorin many times. He was a great man.

RAB: How true that is and yet, being a prophet of God, he was without honor among some of his close associates and the world, who never knew him. (See Matt. 13:58) I have heard President Grant call him an apostate and a liar from the pulpit in General Conference. I was with Brother Woolley at the time listening to the radio, and Brother Lorin took no offense; in fact, he saw something humorous in what President Grant said. But, oh, Lorin's meekness and compassion for even his bitterest enemies! He was a saint among men!

WT: That is all so true.

RAB: Please relate more things about Lorin Woolley and what he taught.

THE COUNCIL OF FRIENDS

WT: He said that "The Seven" were the mouthpiece of God on the earth and not The Twelve, who are under them. . . . When things are set in order, there will be Seventy Friends of God and the head prophet, making 71 in all. I also heard Lorin C. Woolley say that Louis Kelsch is the last one to be called into the Council of Friends and that there would not be any more men called into that Council until the One Mighty and Strong comes. Another time Lorin told me, "I have never learned how many men, all together, there have been in the Council of Friends in this dispensation, but I know that the Council was never fully organized." Lorin said that when special messages had to be taken somewhere or there was a special work to do, the seven senior ones went and that the senior one left at home took the lead until they came back.... He said that those fifty men that Joseph took to Adam-ondi-ahman were all of that Quorum, that highest Quorum of Friends of God.

Priesthood is continuous, as Brother Woolley so clearly explained. When a man dies, that does not put an end to his Priesthood. He goes on to greater work and achievement. Brother Woolley told me that there is a Quorum of Seven Friends of God over the earth today. These preside over everything pertaining to this great era. These are:

GENTILES TO ASSIST THE REMNANT

WT: When I read in the Book of Mormon the statement that the Lord would give the gentiles power over the children of Father Lehi, the Spirit told me that this is only temporary,[1] because they will become "a white and delightsome people." It's ignorance and oppression that are keeping them where they are.

RAB: I can verify that these are the things Lorin Woolley taught. Also, my father taught me some of these things at earlier times.

A FRIEND OF LORIN

WT: Let me see, who was your father?

RAB: Byron Harvey Allred, Jr., author of *A Leaf in Review*.

WT: I don't believe I knew that. Now I can understand your source of knowledge and your inclinations towards the fulness. I have read your father's works, and I agree with them one hundred per cent. I'd be a foolish man if I didn't say so.

RAB: Father was both diligent and fearless. He and Lorin were missionary companions and beloved friends.[2] Now back to Brother Woolley, if you please.

LORIN AS A TEACHER

WT: Lorin as a real teacher. I remember when he said that when he found a man that did not have a solid foundation under him, that he, Lorin, would think of a little story to tell him, a story with a meaning, instead of making an argument. "And then we parted friends," he explained. He avoided making enemies and the little stories gave people things to think about. That was just his way. He had such an abundance of the Spirit of the Lord with him.

RAB: Yes, and in such power! Who could ever forget? It is true that when his listeners could not endure strong doctrine, like Jesus, he taught them in parables. Why shouldn't he--for he knew both the Father and the Son, personally.

---

[1] Speaking of the gentiles, Jesus said, "But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the *remnant of Jacob, unto whom I have given this land for their inheritance*." (3 Nephi 21:22)

[2] See Volume I, Part I, pg. 3, of this series of *Reminiscences* for statements of Olive Woolley Coombs, a daughter of Lorin C. Woolley.

RAB: It isn't always so much a matter of time. Individual preparedness, repentance and native integrity[1] are likely most important factors.

WT: That is right. Lorin mentioned how Jesus rebuked the Scribes and the Pharisees saying, "For ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more a child of hell than he was before, like unto yourselves." (Matt. 23:12) Lorin likened this whole passage to the Mormon people, and said that many of the children of the covenant will be cast out and strangers will come in and sit down with Abraham, Isaac and Jacob. (See Matt. 8:11-12 and Luke 13:24-30.)

GREAT PROPHET--ONE LAST CHANCE

WT: Lorin told me that when the great Lamanite prophet comes, he will give this whole people one last chance; and if they try to waive him aside, all he will have to do is just point his finger at them and they will wither up before him. . . . "I hope they won't do that," Lorin said, "But if they insist, that is just what will happen." He also said that Joseph, the Lamanite prophet, will be the one who will gather the faithful ones here and will lead them back to Independence, Missouri.

Lorin told me--when we were talking about people wanting to go into Yucatan among the white Indians--that if Lindberg had landed down there, he would not have been permitted to come out again. They would have been good to him, but they wouldn't have let him go. Lorin also said that none with Canaanitish blood in them will ever get there. The sin of the Canaanites was this: in the pre-existence they were neutral. (See page 16, "Great Nephite Prophet.")

---

[1] "There must be a foundation in the people, the right standard in the breast, and that must be inherent more or less, or else our professions are in vain." (J.D. 4:84, Jedediah M. Grant)

"Man is composed of matter and spirit; and the Spirit of God operates upon and tempers a man's organization according to his good works. Some are tempered very highly. Such not only carry a keen edge, but are susceptible to a high polish. Others are of a low temper, dull, and sluggish disposition and character, which they have indulged, and consequently formed. (J.D. 5:70, Orson Hyde)

Many by their diligence were "great ones" before their birth: Jesus; John (17:5); Job (38:4-7); Jeremiah (1:5); Abraham and "many great and noble ones" (P. of G.P., Abr. 3:22,23).

Paul to the faithful saints: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us all with spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world." (Eph. 1:3 & 4)

WT: The Lord has blessed me all along.

RAB: Only the Heavenly powers can give the peace that "passeth all understanding." (Phil. 4:7)

CHURCH TRIAL

WT: _________ _________ and Ed Darger were my witnesses when I was cut off the Church--I mean when the officials *thought* they cut me off. I've never been afraid about that. I knew they did not have the power to cut me off. Why should one be afraid when he has got the truth?

RAB: You know and we know you have lived a pure and useful life. D. & C. Section 121:34-40 apply so aptly to such cases. How well I remember Lorin Woolley quoting this whole passage when we talked about Church excommunication trials--trials of real saints who lived and defended plural marriage and other holy principles. As Lorin used to say (and I'm paraphrasing this), the names of the valiant are in the Lamb's Book of Life, a record of our angels. That is the final authority in all such matters.

WT: When the Church took action against me, I lived in the Fourth Ward of Pioneer Stake. Bishop Arthur J. Sperry, who presided in my excommunication trial, was a grandson of Patriarch Harrison Sperry, the faithful friend of very early Church leaders and of John and Lorin Woolley. When Bishop Sperry first came to my home to bring the Test Oath, I told him that I would never sign such a damnable thing as that. Later he brought the summons for me to appear in trial.... He was sitting in my front room when he saw there on the table the little booklet of references and quotations that I had compiled on the Fulness, for my own use. I had written on the cover in big, black pencil letters (then blurred) "Dynamite". He asked me, "What is that? What is in that book?" I answered, "That's got enough dynamite in it to blow you to kingdom come." Later in the conversation he said, "How long are you going to preach that damnable doctrine?"

Just think! A man professing to be a servant of God and calling "the most holy and important doctrine ever revealed to man" a damnable doctrine![1] The Lord has guardian angels all over the whole world. When people come up before the Lord, they can't deny such things. The evidence will be right there!

I said to him, "You will never be worthy to reach down and tie your

---

[1] Statement by William Clayton: "This was the first time the Prophet Joseph talked with me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our Heavenly Father, and that it was a doctrine which pertained to celestial order and glory.... From him I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory." (*Historical Record* 6:226)

KEEP SECRETS

WT: Lorin said that the early saints were taught to be careful what they said. He said that if we were as careful as the early saints, our enemies could not get so much information. I remember he once told me, "Most of what I have told you, keep to yourself. The people are too narrow-minded." Once he told me that those investigating the fulness would go far if they would learn to keep their eyes open, their ears open, and their lips buttoned up. (See Appendix B for a quote from J.D. 4:372) He said that they should keep away from the city in holding their cottage meetings--to choose some convenient place in the country with some family that they knew, people who believed the fulness like ourselves, of course.

THE FATHER'S RIGHTS

RAB: I heard him also say that the head of the house should preside in such instances. Lorin told the Council members not to expect to preside; that was not their place, only if asked by the man of the house, to preside on that occasion, just as he might ask any other man whom he might choose.[1]

WT: Yes, I remember that, too.

RECALLS OLD SCENES AND FACES

WT: Back in those days I was attending a meeting in the Belvedere Ward, when Brother William Morrison bore his testimony.... At once the voice of the Spirit said to me to get in touch with that man. I slipped out before the benediction. I was watching for him, and in about five minutes here he came. I motioned him to the side. "Do you really believe in the fulness of the gospel?" I asked. "Yes, I really do," he said. "Then I have some literature at home for you." We walked along together to his home, talking every foot of the way. His wife met us at the door, where he introduced us and told her that I had a message to deliver to them. We visited there a little while, and then I went home and got a good fistful of literature for them and took it right back to his house. There we all three had a very good talk. That was the beginning. Later Brother Morrison and his wife often said, "We sure owe you a lot." They were glad I persevered with them. I converted others to the fulness, too, and helped to convert Sister Christofferson and old Brother Jamison. Old Brother Balde I knew too, and Brother Archibald Pettit. Some of the people who read this discussion will remember Sister Victoria Whitney Morgan, a very fine pianist. I brought her to an understanding of the fulness.

RAB: I remember her well. She was a charming and intelligent lady, very gifted. I also knew most of the others you've mentioned, and it is good to hear their names again. Descendants of these people may read these things and bless you.

---

[1] See assertion of Price W. Johnson in Volume II, pg. 17 of these *Reminiscences*.

RAB: This is exactly the point I had in mind. I'm glad that you brought it out. Now what about Francis M. Lyman, Heber J. Grant, James E. Talmage, and last, but not least, Mark E. Petersen. What part do *they* play in this great drama?

WT: They play a very important part and don't you forget that! There must be opposition in all things. (2 Nephi 2:9-11; Alma 41:12, 42:16) As Lorin used to quote to us, "For it must needs be that offenses come; but woe to that man by whom the offense cometh!" (Matt. 18:6) These Church leaders had their agency all the time--and they *used* it! (See Appendix C, which is a continuation of the quote in Appendix B, J.D. 4:372-3; see also J.D. 4:76, 8:86-87, 8:279-80.)

RAB: It is a great and a wonderful fight. How well I remember Lorin's quoting that scripture on offenses.

Now, dear Brother Thomas, I have known you for nearly 40 years. You have been true and fearless under many trying conditions. We know the Lord loves you; you carry His spirit. Perhaps you will not consider me overly sentimental in saying what I now want to say: "In your dear old face I often see the light of the Spirit and its true joy."

WT: There is no "joy" like the joy of the Spirit--and that comes only through obedience and sacrifice.

PERSECUTION

RAB: There is another law the Woolleys taught that few people understand. It is so beautifully explained or exemplified in the persecuted Nephite saints (Helaman 3:33-36): "And they"(in persecution) "did fast and pray oft, and did wax stronger and stronger *in their humility and firmer* and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and *sanctification* of their hearts, which sanctification cometh because of their yielding their hearts unto God."

WT: A great and wonderful principle is taught here.

RAB: Let's consider verse 33 briefly. Speaking of the church members who persecuted the humble saints, it says that "pride...began to enter into the Church--not into the church of God, but into the hearts of the people who *professed to belong* to the church of God."

WT: These persecutors *professed* to belong to the Church of God but *did not*. Their denial of truth, worship of mammon, and persecution of the true saints (clearly indicated in verse 34) automatically severed them from the church. No trial was necessary.

RAB: And are our persecutors any different today?

WT: Not one whit. They have already cut themselves off.

grandfather's shoe laces.... When you get on the other side, you will get a good tongue lashing from him!"

Time and time again after my trial, I met that bishop face to face, but he never could look me in the eye. I haven't seen him for several years. He must be dead.[1]

NEVER DENY A REVELATION OF GOD

RAB: Now right here in context is something I ought to record. You will probably remember this teaching of Lorin's. He was talking about our duties to God and the Church, etc. He warned us to be very careful not to ever deny a revelation of God, paraphrasing Joseph Smith: In all your kickings and flounderings, see that you never deny a revelation of God.[2] He advised us to always defend or maintain a true principle, no matter what the opposition--even unto death. It was Joseph Smith who said, "It mattereth not whether a principle is popular or unpopular, I will always maintain a true principle, even if I stand alone in it."[3] Our Savior taught this unto receiving untold affliction of body, climaxed in crucifixion on the cross. If we in turn "always maintain a true principle," we carry with us the power of our conviction.

Now we come to this *principle of power*. What did Lorin say about power? "When the Church ostracizes enough righteous men holding the Melchizedek Priesthood that it loses the *balance of power*, at that very moment God will send the One Mighty and Strong." The point is that all who maintain the truth at all costs and continue to garnish their thoughts and actions with truth, will carry *power*, the power of their convictions--knowledge--the power of truth.

WT: We have both observed that the Church is handling more and more people for maintaining the truth. This means that if those who are ostracized continued faithful to God and the right, it won't be long until the One Mighty and Strong comes!

---

[1] This statement was made on October 30, 1972. In checking, however, we find that this former bishop is still living. He was born March 4, 1892.

[2] "O ye Twelve! and all Saints! profit by this important Key--that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and flounderings, see to it that you do not this thing, lest innocent blood be found upon your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to the brethren." (*T.P.J.S.*, p. 156)

[3] *History of the Church* 6:223, and *Joseph Smith's Teachings*, p. 150.

When Lorin got that far, he clammed up, because people were coming out of the meeting. That was the last time I saw Lorin.

RAB: How beautiful to think he came like that, and so naturally.

WT: It was so natural that it seemed just like the visits with him before he died. Now I want to tell you about a dream he once told me. He said that he saw the bursting of every dam in the United States. We had been reading about the time when the Savior will put his feet on the Mount of Olives. Lorin said that this will cause a big earthquake. In the dream Lorin clearly saw many dams burst, especially Boulder Dam and Mountain Dell Reservoir, which was added to by about 42 feet, making it that much higher. Lorin saw a wall of water about 100 feet high come rushing down Parley's Canyon. He also saw the dam that was later built and named Flaming Gorge Dam. He saw that dam burst, too. Also he saw the Azwân Dam in northern Egypt on the Nile River, and saw it burst, too.

RAB: Yes, and I was there when he warned the saints not to rent or buy a home in the vicinity of Sugarhouse or west of there, an area that would be especially endangered when the earthquakes and floods come.

WT: Lorin reported that Joseph Smith said that instead of counting from January we should count from the time of the Savior's birth, April 6th, and that 1999 will be the end of the six thousand year period. He said that this was an act of the Lord to shorten time. Lorin said that the Lord would shorten time as he had promised. You'll find the reference in the Doctrine and Covenants.[1]

RAB: This refers definitely to our time.

ADMINISTERING TO THE AFFLICTED

WT: In speaking of administering to the sick, Lorin said that a man can authorize his wife or wives to administer to the sick with him if no other man is available.[2]

* * *

When we were talking about translated beings, Lorin Woolley said that Enoch, Peleg, and as I recall, Samuel, the Lamanite, were all translated, with parts of the earth on which they dwelt. Let's discuss that.

---

[1] The full reference is given here for the reader's benefit: "And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness--until all flesh shall know me, who remain, even from the least to the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye...." (D. & C. 84:97) See also Ins. Ver., Matt. 24:43-45 & Luke 12:47.

[2] "WOMEN ADMINISTERING TO THE SICK. There could be no more sin in any female laying hands on and praying for the sick, than in wetting the face with water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed." (Remarks of the Prophet at Relief Society meeting, reported by E. R. Snow. *History of the Church,* Vol. 4, p. 604. See also *Joseph Smith's Teachings*, p. 188; and Vol. II of this *Reminiscences* series, pg. 43, including footnotes.)

WT: In their feelings many are already beginning to know it. Unhappy is the man who fights against God.

RAB: Amen.

A DEFENSE

WT: Another thing I remember that I'd like to mention is--in a Sunday School class in Lyman Jessop's home on Highland Drive, John Barlow said, "We are not going to live the United Order but the United Effort." After he got through, I got on my feet and said, "John, there is no half-way. You either go all the way or not at all."

RAB: I remember John Barlow's remarks, and I recall that after the class others said that they too differed from him. I had forgotten that you were the one who spoke out.

WT: I was the one.

WILLIAM THOMAS ACCUSED--COMFORTED

WT: I had another experience that I want to tell--I went to a meeting in Charles Zitting's home on 5th East Street.[1] One of those present got up and raved and ranted about those who hadn't entered the principle.

RAB: As if all had opportunity at the same time or had equal opportunities.

WT: I was about to get up and rebuke him when the voice of the Spirit said, "just leave him alone." I felt so upset from this and other things said in the meeting that I went outside in the backyard and sat on a wooden sawhorse that I saw there.... During that meeting I plainly saw Lorin C. Woolley sitting there and paying close attention to everything that was said.... It wasn't more than a minute or two after I sat down when Lorin came out and sat down beside me on the sawhorse.[2]

Then he said, referring to ____________, "That man has much to repent of." We talked for a minute or two, and then he said that the time would come when the United States would send an army of 100,000[3] to annihilate the Mormon people. "The great Lamanite prophet, Joseph, will stand forth and command the earth to open up and swallow the whole 100,000. It will be one big grave when he commands the earth to open up its jaws and swallow them up."

---

[1] One of the wives of Charles F. Zitting informed me just days before this recording that the Zitting family moved into the home at 4118 South 5th East on May 9, 1939.

[2] Lorin Woolley died September 19, 1934.

[3] ..."the first business they (Congress) did was to order one hundred thousand of the best and most able-bodied men that could be obtained to come against us." (Parentheses are ours. See complete copy of the Newman Bulkley Vision in Appendix D.)

RAB: That part I did not hear Brother Woolley tell except that the earth would leave her track. We believe the sun is a celestialized body. Then why should the celestialized earth need the sun's light? Scripture speaks of some of these conditions as the footnotes show.

JESUS AND HIS COMPANIONS

WT: Now some things Lorin told us about Jesus and his earthly companions. From Lorin I learned that Joseph of Aramathea was the great uncle of Jesus[1]and was the owner of the "ships of Tarshish."[2] Avalon, known in the time of the Old Testament, was the British Isles.

---

[1] The following is copied from *Diggers for Facts*, by J. O. Kinnamon, Destiny Publishers, pgs. 168-169: "We see by the cross on Golgotha, several men and some women leaning solicitously over the lowered body. They are carefully, though swiftly, wrapping the body in a mantle. Among them are Joseph of Aramathea and Nicodemus.... Why was this man, Joseph, so interested in the one who had been lowered from the cross? For the simple reason that he, Joseph, was the brother of Mary's father; he was the second uncle of Jesus."

The Protevangelion, an apocryphal book, tells the beautiful and touching story of Joachim and Anna, who became the parents of the promised child, Mary, destined to be the mother of Christ. In this informative book we learn that Joachim and Anna were wealthy. Joachim was a brother of Joseph of Aramathea, one of the richest sea merchants of his time and owner of the fabulous tin mines on the British Isles. (See also *Jesus in His Homeland* by Mme. Lydia M. Von Finkelstein Mountford, reprinted by Pioneer Press, Dugway, Utah. See especially Chapter One.)

Joseph of Aramathea: "A few of the rich priests and aristocrats did exhibit some social consciousness and some interest in the new religious movements of the time. The historian, Josephus, who was of priestly lineage, went out to live in the desert for a few years to purify his soul. Joseph of Aramathea supported the Galilean prophet Jesus." (*The Earthly Jerusalem* by Norman Kotker, p. 100, Charles Scribner's Sons, N.Y., 1969)

[2] In the Old Testament we find six direct references to "ships of Tarshish." In the College Edition of *Webster's New World Dictionary*, Tarshish is described thus: "An ancient region mentioned in the Bible and believed to have been on the northern coast of Spain."

In I Kings 10:22 we read of Solomon: "For the King had at sea a navy of Tharshish (note spelling) with the Navy of Hiram; once in three years came the navy of Tharshish, bearing gold, and silver, ivory and apes, and peacocks."

The ships of Tarshish are mentioned in Kings, Chronicles, Psalms, Isaiah and Ezekiel.

In *Antiquities of the Jews* by Flavius Josephus, Book 8, Chap. 7, p. 254, we read regarding King Solomon: "For the King had many ships which lay upon the sea of Tarsus" (Mediterranean Sea).

In Ezekiel 27:12, we read: "Tarshish was thy merchant by reason of the multitude of all kinds of riches; silver, iron, tin, and lead they traded in the fairs."

THE EARTH--PAST AND FUTURE

Lorin Woolley told me that when Noah came out of the ark, they could stand and look in every direction. Noah told Japheth to go to the west and that he would be the father of the Gentiles; he told Shem to stay there and he would be the father of the Priesthood line or chosen seed; and he told Ham to go to the east and he would be the father of magicians and soothsayers. The waters of Noah receded, but all of the seven seas are "the waters of Noah" that remain. Scientists are in error. Before the flood all of the land was one body and all of the water was one body.

When the Lord brings back the land or portion of the earth on which the Ten Tribes dwell, they will not be there. John the Revelator will have them somewhere else at the time of impact.

RAB: Yes. And Lorin also told me the following: John the Revelator is in charge of the Ten Lost Tribes; that severed part of the earth on which they dwell is a part of the Eastern Hemisphere of which John is in charge, while the Three Nephite Disciples are in charge of the Western Hemisphere, under John.

WT: That's correct. Lorin said the earth originally was a triple orb "upon her wings," which have since been taken away. In the beginning of the Millennium these two bulbs or wings will return to provide a place for Negroes and others not yet ready for a terrestrial order. At the close of the Millennium, Earth will "leave her track" *and* these two bulbs, and then will rise to become a celestial "sea of glass"[1] needing neither sun, moon or stars.

---

[1] "The breastplate that you read of in the scriptures was a Urim and Thummim fixed on the body similar to the one Joseph found. Aaron wore this Urim and Thummim on his breast, and looked into it like looking on a mirror and the information he needed was there obtained. This earth when it becomes purified and sanctified, or celestialized, will become like a sea of glass; and a person by looking into it, can know things, past, present, and to come; though none but celestialized beings can enjoy this privilege. They will look into the earth, and the things they desire to know will be exhibited to them, the same as the face is seen by looking into a mirror." (Brigham Young, J.D. 9:86-87)

"But they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord. The place where God resides is a great Urim and Thummim. This earth in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's." (D. & C. 130:7-9)

"...and before the throne there was a sea of glass like unto crystal." (Rev. 4:6)

"Earth When Sanctified. While at dinner, I remarked to my family and friends present, that when the earth was sanctified and became like a sea of glass, it would be one great Urim and Thummim, and the Saints could look in it and see as they are seen." (*History of the Church*, Vol. 5, p. 279; also *Joseph Smith's Teachings*, p. 27.)

WT: I turned the truck right around and started back home. The children never knew that I had gone away. Nobody knew. I didn't tell it.

RAB: That was surely the best thing to do.

WT: I have heard the voice of my Savior several times. You can't miss it once you have heard it.

RAB: I, too, know that that is true, but that is another experience and for another time. How sweet is the tender love of our Savior! That is truly something we can call "out of this world...." Do you recall Joseph Smith's vision in the Kirtland Temple as he recorded it?[1]

WT: Yes, I do.

PRESIDENT GRANT, NOT AT PEACE

WT: I remember right after Heber J. Grant died. It was on a Sunday evening, the sixth night after he died.[2] I came home from a meeting at Fred Cleveland's home and ate my supper. I had been wondering what Heber J. Grant was doing on the other side. I went uptown from Wasatch Avenue that runs between Seventh and Eighth South and between First and Third West, where I lived at the time. I got halfway between Sixth and Seventh South on Main Street, when a voice spoke over my head in answer to my thoughts. It was the voice of my Savior. At once I recognized that voice, but I couldn't see him. He said that Heber J. Grant was a much sicker man on the other side than he was before he died.

So I knew that he was already paying for the things he did against the saints.

RAB: Again we can refer to the words the Savior spoke to you: "Remember, I, your Lord, Jesus Christ, will repay."

WT: That's right. Now one more thing. There is something that Lorin used to tell us, and he was pleased that I remembered to tell people to think of it. It might be a good way to close my reminiscences. It is from the Doctrine and Covenants Sec. 35:12:

"And there are none that doeth good except those who are ready to receive the fulness of my gospel, which I have sent forth unto this generation."

RAB: A great reminder! Thanks again and may the Lord bless you!

---

[1] "I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold Him. The Savior looked upon them and wept." (Joseph Smith, *History of the Church* 2:381)

[2] Heber J. Grant died Monday, May 14, 1945.

GREAT NEPHITE PROPHET

WT: There is something else that Lorin told me about the Lamanite, really Nephite, prophet. Once when Lorin and one of the Three Nephite Disciples went to Yucatan, three men came from those people, met them with a canoe, and took them the rest of the way in to those people. Lorin also told me, "I took certain keys down there to the Lamanite prophet....[1] He came in the days of the seventh president and is down there now.... If you have any idea what keys I took to that prophet, keep it to yourself."

RAB: All of these things are very valuable and we are grateful to you. Before we close, will you tell us about your experience at Farmington Junction.

A GREAT EXPERIENCE

WT: About 1940 my marital conditions worsened and became unbearable. I had worked and saved, providing a good home and means enough to raise all of the children. Our oldest child was in her teens, when one night, very discouraged, I decided to leave while the children slept. I reasoned: the children are and will be in good care; they will be provided for.

In my pickup I drove north to Farmington Junction and stopped to turn right on the Weber Highway. At that moment a man just simply dropped onto the running board right by me. I felt the truck sway with his weight. The glass was down about that much (indicating 1½ inches). He said, "Brother Thomas, I know what you were going to do and why you are doing this." Then he told me to go back home and said, "Remember, I, your Lord, Jesus Christ, will repay. The children can't understand what has happened in your life." And, of course, I knew it wasn't their fault.

It was no mistake who He was. I knew His voice as soon as I heard it--as soon as He called me by name. That's why Jesus said, "My sheep know my voice." ...*They do know His voice*, the very *sound* of it.

Although I was very repentant for trying to run away--and still am--it was so wonderful! I felt so much joy, along with deep humility. Only those who have had such an experience can know how I felt. Then He went up from the running board and the springs seemed to come up again. He must be a pretty good-sized man. I saw only the outline of his form as it was dark.

RAB: Yes, this is altogether possible. Lorin Woolley and my father taught me that a resurrected personage can hide his glory and appear like a mortal. In fact, Lorin plainly told us that he had seen and talked with the Savior on the temple grounds at conference time more than once when He came to see for himself what was happening. But the rest of your experience. . . .

---

[1] See *Reminiscences* Vol. II, pg. 22-23.

ECUMENICAL: "So far as the general public is concerned, the greatest ecumenical figure was Pope John XXIII, who created a Secretariat for Promoting Christian Unity and in 1961 evoked the Second Vatican Council, whose agenda included Christian unity themes. The later three sessions of the Council, in particular, made it clear that the Catholics of the world wanted to move closer to Protestants and the Orthodox in every way. Since that time there have been conversations, cooperative activities, and kinds of shared worship that could not have been envisioned a decade earlier." (*Encyclopedia Americana*, Vol. 9, p. 623, 1970 edition.)

* * *

Brigham Young: "There never has been a day for ages and ages, not since the true church was destroyed after the days of the Apostles, that required the faith and the energy of godly men and godly women, and the skill, wisdom, and power of the Almighty to be with them, so much as this people require it at the present time. There never was that necessity: There never has been a time on the face of the earth, from the time that the Church went to destruction, and the Priesthood was taken from the earth, that the powers of earth and hell were so embittered, and enraged, and incensed against God and godliness on the earth, as they are at the present. And *when the spirit of persecution, the spirit of hatred, of wrath, and malice ceases in the world against this people, it will be the time that this people have apostatized and joined hands with the wicked,* and never until then; which I pray may never come." (J.D. 4:327) (Italics are the writer's.)

* * *

Brigham Young: "When Mormonism finds favor with the wicked in this land, it will have gone into the shade: but until the power of the Priesthood is gone, Mormonism will never become popular with the wicked. Mormonism is not one farthing better than it was in the days of Joseph Smith.... the devil is just as much opposed to Jesus now as he was when the revolt took place in heaven." (J.D. 4:38)

* * *

EVIDENCE OF "JOINING HANDS WITH THE WICKED".

"My greatest happiness I find in the *goodwill and friendship* that has developed among *all classes of people,* at home and abroad, toward the Latter-day Saint Church during my lifetime. In place of every day persecutions and bitterness, we now enjoy high regard and many happy associations with *all denominations.*" (Statement of Heber J. Grant, *Salt Lake Tribune*, Nov. 20, 1938)

* * *

"Ye adulterers and adulteresses, know ye not that the *friendship* of the world is enmity with God? Whosoever therefore will be a friend of the world *is the enemy of God.*" (James 4:4)

* * *

APPENDIX A

WORLD COUNCIL OF CHURCHES

Additional Information:

On November 22, 1933, a picture appeared in a local newspaper showing clergymen joining hands in brotherhood with L.D.S. leaders. There was a mass meeting held in the Assembly Hall at 8:00 that evening. We have searched the microfilms of that date but could not find the article. A staff worker at the *Deseret News* said that for many years several editions were printed daily. She thinks another edition than the one microfilmed contained the picture. However, we did find the following article which verifies the event. It is copied verbatim:

> *DESERET NEWS, Monday, November 20, 1933:*
>
> *Churches Join in Greeting to Good-Will Clerics.*
> *President Anthony W. Ivins will offer the invocation and the Right Rev. Monsignor D. G. Hunt of the Cathedral of the Madeleine has been named by the Salt Lake religious groups to act as chairman of the meeting when the three good-will clerics arrive in Salt Lake Wednesday to address an evening mass meeting in the L.D.S. Assembly Hall at 8 p.m.*
>
> *The good-will clergymen are representatives from the National Council of Jews and Christians including the Rev. Everett R. Clinchey of New York, executive secretary and organizer of the movement: the Rev. John Elliott Rees of Des Moines, Iowa, and Rabbi Morris S. Lazaron of Baltimore, Md.*
>
> *They will address a luncheon meeting at 12:15 p.m. in the Chamber of Commerce; a round table conference at the Jewish Community Center, 411 East South Temple Street at 2:30 p.m.; and the mass meeting. Admission to the latter will be by ticket, obtained free from the leader of any religious group.*

* * *

See I Nephi 10-12. Note the prophecy that there will be only two churches: "wherefore whoso belongeth not to the Church of the Lamb of God belongeth to that great church which is the mother of abominations; and she is the whore of all the earth." Verses 13 to 17 tell of events now taking place and yet to come. The National Council of Jews and Christians and other kindred organizations have all been associated or identified with the world-wide Ecumenical Council or World Council of Churches.

* * *

Definition of Ecumenical: "Worldwide, general, or universal in extent and influence of, relating to, or being a chiefly 20th century movement toward worldwide...Christian unity originating in Protestantism and now focused in a World Council of Churches that is supported by many Protestant, Eastern Orthodox, and other church bodies...." (Webster's *Third New International Dictionary*, unabridged, 1971.)

> to nearly half its total outlay of $750,000. The African National Congress in South Africa will receive $150,000—up from $25,000 last year—and the Southwest African People's Organization in Namibia will receive $200,000—up from $125,000 last year). (CHRISTIANITY TODAY, Vol.24, September 19, 1980, p.64.)

In an article titled "Church Council Increases African Guerrilla Aid" the author gives second witness of the same facts quoted above:

> The Switzerland-based World Council of Churches is planning a sharp increase in its assistance to guerrilla groups in Southern Africa.
>
> This year, the Southwest African People's Organization, which is recognized by the United Nations as the legitimate representative of the people of South Africa-controlled Namibia, will receive $200,000 in council funds.
>
> The African National Congress, which is conducting both an armed and a nonviolent fight on behalf of Blacks in White-controlled South Africa, will receive $150,00 from the ecumenical body. (JET MAGAZINE, Vol. 59, September 25, 1980, p.56.)

Likely only a few of the Mormon people know that this is in part the fulfillment of the prophecy of Satan as revealed in the L.D.S. temple ordinances when he declared that he would "buy up the armies and navies of the world and reign with blood and horror." This strategy is not new. Satan has used it ever since he persuaded Cain to kill Able with the desire to obtain his flocks. Satan is certainly fulfilling his threat among governments, among international organizations, in secret societies—everywhere. How well a paraphrase of Paul's words apply. First we quote Paul's words about himself and fellow servants of Christ:

". . . have renounced the hidden things of dishonesty, not working in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

We now paraphrase:

". . . . have not renounced the hidden things of dishonesty, working in craftiness, handling the word of God deceitfully; and by misrepresentations of the truth, commending ourselves to every man's consumption in slight of God."

The holy scriptures contain many prophecies pronouncing the downfall of every nation and Christ's coming in power and glory. We, his followers, are commanded to renounce war and proclaim peace. God has promised that He will gather and protect the most righteous of his people. However with the abandonment of the law of gathering given as a commandment which has been in force ever since the Church was organized (1830), the Mormon people throughout the whole world are in great and increasing jeopardy. (See A LEAF IN REVIEW, Index, Gathering. See also D.&.C. 119; 85:8-11.)

During the first World War the suffering of Latter-day Saints on both

The following was written in January of 1981 for the second edition of this volume.

In reporting on the World Council of Churches (National Review Oct. 12, 1979) author M. Stanton Evans wrote: ". . . what began to be a mild collectivism has become an alliance with Marxist terror—a policy turn so plainly heretical as to border on the Satanic." Evans then cites Ernest La Fever's AMSTERDAM TO NAIROBI (Ethics and Public Policy Center, Georgetown University, 1211 Connecticut Ave. N.W., Washington, D.C. 20036, $5.00) as proof of this bold assertion.

In 1978 and 1979 several other national magazines voiced grave concern. In the W.C.C. international conferences the debate has raged mainly around the Program to Combat Racism (and its $85,000 grant to the guerilla groups . . . in Rhodesia) and similar grants made for more than a decade.

As with the powerful political governments of the world, so with the World Council of Churches, while denying the fact, all have turned militant. They furnish munitions and other supplies to warring nations or factions. The W.C.C. grants have come from a special fund established in 1969, which had given $2.6 million to so-called movements of the racially oppressed in eight different countries including the United States. The Black Panther movement and Angela Davis have earlier been identified in this discussion (pages 2 and 3 of Discussion VI found in this volume).

In a recently published 18-page booklet with a colorful agrarian scene on the jacket of the book and the title "Shining in Service" the W.C.C. asserted that they now represent 295 churches throughout the world. The declared policy (page 2) "to pool resources to meet new development challenges aimed at promoting social and economic justice" has frightening overtones. One needs only to review the militant aid amounting to millions of dollars donated in the guise of aid to hungry and impoverished peoples and nations. These grants have continued, to the dismay and against protests of member churches, some of which, large and small, have resigned in protest; but the Satanic monster continues to thrive and grow as the following quotes of more recent date will prove:

> The Committee (Central Committee of the W.C.C.) renewed the mandate of the Program to Combat Racism (PCR) and heard that nearly $3.5 million had been dispensed by the special fund since 1970. During the controversy PCR provoked by the grant to guerrilla groups in Zimbabwe (then Rhodesia), it was claimed that support actually had increased, with some $650,000 currently available. The committee acknowledged that racism was not restricted to white racism.
>
> During discussion of a statement on South Africa, there was a moving appeal from Donald Cragg, a South African Methodist observer; "Violence is violence whoever commits it. My church would like to see the withdrawal of grants from those who kill innocent people. We ask you to help the churches in South Africa to be the church. Help us become a community of health and hope in an area of mounting violence." (His plea fell on deaf ears. Late last month the PCR announced a sharp increase in assistance to guerrilla groups in southern Africa

APPENDIX B

REFERRING TO KEEPING SECRETS:

"Let every person be the friend of God, that whatever He reveals to you, you can wisely handle without asking Him whether you shall tell your wife of it or not. You can recollect the backhanded blow I gave to some of the brethren last winter. They were in pain, because they knew something which they could not tell to their wives. I would not trust such men out of sight with my dinner. God will not trust the least thing to such persons. Sisters, if you are in pain, because you cannot tell your husbands everything, you had better take a little catnip tea, and get over it, if you can. What will God reveal to such persons? Just enough to keep them from the gulf of despair, and lead them along until they get a little sense. I say this that you may learn to reveal that which you ought, and to keep the rest to yourselves. By so doing you prove to God that you are His friends, and will keep His secrets.

The world may howl around you and plead for the secrets of the Lord which he has given you, but they will not get them. When the Lord has proved His children true to what He has given into their charge, and that they will do His bidding, He will tell such persons anything that they should know. A great many desire just enough of knowledge to damn them, and it does damn a great many."

J.D. 4:372, Brigham Young

sides of the conflict, fighting against each other, was terrible. My father, B. Harvey Allred in A LEAF IN REVIEW described the conditions. (See pages 96 and 97.)

How comforting to the faithful saints are the words of our Savior promising that He will set his house in order (D & C 85) and be among his saints in the Rocky Mountains before Zion is redeemed, and that he will accompany his saints in the return to Jackson County. Another great anticipation is found in His promise that when He reigns as King of Kings and Lord of Lords Satan will be bound for 1000 years.

Now going back to the prophecy of Nephi (1 Nep. 14:10-17) we know what has been prophesied, what has been fulfilled and what will yet be accomplished. Knowing these things we are the better prepared to "have oil in our lamps." The hour is late. Conditions are ripe for World War III. The human carnage will be terrible. Let us watch and pray and keep the commandments, not the least of which is, "Love one another as I have loved you."

APPENDIX D

NEWMAN BULKLEY VISION

(A vision seen by Newman Bulkley, Mormon Battalion Veteran, on the night of January 8th, 1886, in Springville, Utah, as related by himself.)

I retired to rest about 9:00 o'clock in the evening. In a short time I drowsed off to sleep, and it seemed as if the spirit of my dead wife was hovering round about me.

Suddenly I awoke, and sleep departed from me and the vision of my mind was opened. And I beheld the members of the Senate of the United States. And while in session they were hurled from the Hall by an unseen power. They rallied again and the second time were thrown from the hall. They rallied the third, and were again thrown from the Hall, with such violence that a great number of them were killed. All those that remained alive had the name "Edmunds" printed in their foreheads.

Next I saw a whirlwind commence in the center of the House of Representatives, increased until it frightened all the members out of the House. And they then scattered to various parts of the United States; and the inhabitants of the City of Washington D.C. became frightened and scattered until the City became almost desolate. Then I saw a great tumult commence all over the United States, which ended in a great deal of blood being shed and a great many of the people that had heard our Elders preach and had believed what they had heard, but had not had the courage to embrace the Gospel when they heard it, gathered up what little effects they could take with them and came to this people in the mountains. Then I saw many thousands (of) women and children take refuge in the timber, hazel rough, or any place where they could conceal themselves from the turmoil that was going on in the States. And when the word reached this people of their situation, there were hundreds of the Seventies called upon to go and hunt them up and bring them to this people in Utah.

Then the Government of the United States patched up their difficulty and elected a New Congress, which assembled to do business; the crusade still continued against the Latter-Day Saints. Our enemies attributed all their troubles to the Saints and the Crusaders raised such a howl and sent forth their petitions to Congress, that the first business they did, *was to order one hundred thousand of the best and most able-bodied men that could be obtained to come against us*. (Italics are the authors. Please note here the close correlation in Lorin Woolley's prediction. R.A.B.)

When this became known to the Saints, instructions were (sic) forth for all the inhabitants of the territory to gather into valleys, as near as possible to the Temples. And the people gathered into Salt Lake, Cache, Utah, and Sanpete Counties and to St. George, until there was a family to nearly every acre of land, and all the country around was filled with our people. And water broke forth, where before there had been no water, so that all the land could be cultivated.

APPENDIX C

REFERRING TO FREE AGENCY:

"Giving endowments to a great many proves their overthrow, through revealing things to them which they cannot keep. They are not worthy to receive them. Brother Heber takes the lead in giving endowments, and you may ask, "Why do you give such folks their endowments?" To qualify them to be devils, if they wish to be. The plan of salvation is calculated to make devils as well as Saints; for by and by we shall need some to serve as devils; and it takes almost as much knowledge to make a complete devil as it does to fit a man to go into the celestial kingdom of God, and become an heir to His kingdom. We want to complete the education of a number of such fellows; they are running to the States, to California, and elsewhere, and are trying to reveal this, that, and the other; but I defy any one of them to give any idea of what is taught them in their endowments, except a garbled mass of trash. God takes that knowledge from their minds. We have to make devils, and we are preparing them. Everybody must have the same chance for accepting or rejecting the blessings of the Gospel, you know.

Suppose that we should meet a man at the judgment, and he should say, "Here is my friend Brigham; I was in great Salt Lake Valley, or in Nauvoo, and I did everything that he told me; but he would not let me go in and obtain my endowment; and it offended me so that I actually did forsake the faith, when I verily believe that if I had have had the privilege, I would now have been numbered with the Saints; but, instead of that, I am found on the left hand." Shall I give them occasion to make such an accusation? No. I wish to give every one as good a chance for salvation as I have myself: then out of their own mouths they will be judged. If the Lord did not take this plan, we would not."

J.D. 4:372-3, Brigham Young

While all these scenes had been transpiring, the remnants of the land had gathered in from all quarters east of the Rocky Mountains and some had come from South America. When our Brethren passed down to the Center Stake of Zion, *the remnants went forth and redeemed the land of Zion.*[1] I saw the foundation of the Temple laid there, which had the appearance of a bright luster. The Chariots of Pillars of Fire, went over the Temple Block and remained above it, shedding forth its light to those below.

When my attention was drawn back again to the mountains, I saw that the young men and the middle-aged had been called away upon different missions; all the old men and women and children had to do all the farm work; and all those who were laboring to build up the City of Zion in Jackson County had to be sustained from these valleys, with the exception of the remnants of the House of Jacob. The buffalo and other game had returned upon the plains to feed them until they could be taught the art of agriculture.

The earth in the Valleys was sanctified and cleansed so that it brought forth in its strength and instead of it bringing from 15 to 40 bushels of grain per acre, it brought forth from 100 to 200 bushels.[2] The water broke forth in parched ground and all these Valleys were filled with Saints of the Most High who had gathered in from the nations of the earth to be schooled in the Temples that are now built and that will yet be built, to prepare them to go forth to the Center Stake of Zion.

I saw all this pass before the eyes of my understanding and when it had passed once, it was repeated again, which occupied about the whole night. I turned over (and) tried to sleep but sleep had fled from me and soon it was daylight. I was not asleep, but was awake during the whole time and I arose filled with the glory of what I had seen resting upon me.

* * *

---

[1] Italics here are the author's. Note the word "remnants." (See 3 Nephi 21:22,23.)

[2] Daniel R. Bateman reported to my husband, Morris Q. Kunz, and me this prophecy. He heard John Taylor predict this abundance.

I saw also, that all the old men who had honored their priesthood became spry and young again.

I also saw that the greater number of those who had gone into polygamy for the principle thereof, had to go to prison; while those who had embraced it for lust, escaped, as the officers appeared to care nothing about them.

I saw no preparation of any warlike demonstration in the mist (sic) of the Saints, but all appeared to have the spirit of peace and contentment. And when the soldiers came near our borders, the United States Officers and all the Gentiles were seized with fearfulness and left in haste by night and day, until they all got outside of the borders of this people and united with the soldiers.

Then the army surrounded this people on every side, and there was no possible way of escape. They then raised their standards and sent forth a proclamation to all who wished to save their lives to come to them for protection. About one third of our men and as many women as they could persuade to follow them went over to the army and joined it.

Then I saw the preparations commence for the entire destruction of the Saints. It consisted in the gathering together all the combustible material they could obtain making a complete wall all around this people. It looked to me to be some fifty feet high and from six to ten rods wide on the bottom. During the time of their gathering this combustible material, our people were laboring in the temples, endowing men with the FULLNESS of the BLESSINGS of the PRIESTHOOD, setting them apart, and placing them along the borders of the Saints for their protection. And when the enemy had fired their combustibles, these men, endowed with the Holy Priesthood, walked along like sentinels on their posts and waved their hands and the flame, smoke and ashes that were intended for the destruction of the Saints, turned upon our enemies.[1] And when this combustible matter was consumed and the fire and smoke had cleared away,--lo! and behold! the enemies of this people were not to be found.

During all this time our people were laboring in the Temples day and night, endowing the Elders of Israel with the FULLNESS of the blessings of the HOLY PRIESTHOOD, until they got the number of fifty thousand endowed. During that time, the Temple in Salt Lake City had been completed and in one of the rooms situated in one of the towers, Jesus and Joseph, with their council were sitting.[2]

Then preparations were made for the fifty thousand to go down to the Center Stake of Zion, with Jesus and Joseph at their head, riding in their Chariots of Fire. They seemed to be somewhere about six to ten rods above the earth.

---

[1] This same event I heard Lorin Woolley relate. (R.A.B.)

[2] In relation to this, compare the Woolleys' prophecies and those of others which indicate that the Salt Lake Temple will be shaken down to the square.

INDEX
for William Thomas Discussion

Aaron had Urim & Thummim, 14
  breastplate like a mirror, 14
"Abraham, Isaac and Jacob", 6
Adam, 4
Adam-God, 5
Adam-ondi-ahman, 4, 5
administering to the sick, 13
  wives assist, 13
agency, Church have, 11
Alianza of New Mexico, 3
Allred, B. Harvey, "my father," 7
  works of, 7
  friend of L.C.W., 16
American Fork Choir, 2
angel came, took L.C.W., 2
angels keep records, 9
apostacy and indifference, 5
apostate and a liar, called an, 4
Assembly Hall, L.D.S., mass mtg., 2
attack on polygamists by H.J.G., 2
Avalon, 15

Balde, Brother, 8
baptized, Wm. Thomas, 1
Barlow, John Y., 2, 12
beings, resurrected can hide
  glory, 16
  celestial use Earth as Urim &
    Thummim, 14
Belvedere Ward, 8
betray not, heavens, rev., saints,
  10
Big Dipper, stars of the, 5
Black Panther movement, 3
blessings mentioned, 9
Book of Life, the Lamb's, 9
Book of Mormon statement, 7
booklet on the fulness, 9
"brass, the heavens are as," 2
breastplate, Urim & Thummim, 14
British Isles, 15
Broadbent home, 15
Broadbent, J. Leslie, 1, 2, 5

Canaanites, sin of, 6
Canaanitish blood, 6
Canada, 1
changes in Church, "as time
  warrants," 2
chance, Mormons' last, 6
"child of hell," 6
"children of the covenant," 6
children of Thomas family, 16, 17
Christ, Jesus, rebuked Pharisees, 6
  instructed W.T., 16
  described, 16
  voice of, 16, 17
  great love of, 17
  will repay, 17
Christian Crusade, 3
Christofferson, Sister, 8
churches, two only, 3
Church, Father Adam's, etc., 2
Church, leaders' agency, 11
Church excommunication, 10
conversation, delightful, 1

Dam, Azwan, 13
Dam, Boulder, 13
Dam, Flaming Gorge, 13
damnable doctrine, 9
damnable thing, 9
dams will burst, 13
Davis, Angela, 3
defense, a, 12
deny, never d. a true principle,
  etc., 10
disciples, Three Nephite, 5
devil, Church of, 3
devil, restricted, 1
Doctrine & Covenants cited, 9, 17
"doctrine, the most holy," 9
"Dynamite" (book of references), 9

Earth, past and future, 14
  to become sea of glass, 14
  two end orbs of earth, 14
  will leave her track, 14, 15
earthquake predicted, 13
eastern hemisphere, Ten Tribes
  taken from, 14
Ecumenical Courier, 3
ecumenical movement, 3
end of time is near, 2
England, 1
Enoch translated, 13
excommunication trial of Wm. Thomas, 9
excommunications not justified, 9

INDEX (continued)

Farmington Junction, manifestation,16
"father against son," etc., 4
Father and Son, L.C.W. knew, 7
father's rights, 8
floods predicted by L.C.W., 13
Fort William, 1
Friends of God, 4
fulness of gospel, 2
"Fundamentalists", many unaware, 2

Gentiles to assist remnant, 7
God, fighting against, 12
"gospel fulness, ready to receive,"17
Grant, Heber J., attack on polygamists, 2
  rebuked American Fork Choir, 2
  said heavens are as brass, 2
  called by rev. to be apostle, 2,4,11
  not at peace, 17
  paying for sins, 17

Ham told to go east, 14
head of house to preside, 8
"heavens are as brass," 2
Hidden Treasures, a book, 2
Holy Ghost, Joseph Smith identified,5
hymn of Eliza R. Snow, 5

ignorance & oppression condemned, 7
indifference & apostacy, 5
investigators, advice to, 8

Jamison, Bro., converted, 8
Japheth told to go west, 14
Jessop, J. Lyman, 12
Jesus Christ, 3
  and companions, 15
John the Revelator, 5
  with Ten Tribes, 14
Joseph of Aramathea, 15
Joseph, the great Lamanite prophet,12

Kelsch, family home, 1
Kelsch, Louis, 1, 4
Kingston, Chas. W., book, 2
Kirtland Temple, vision in, 17

Lamanite prophet, power of, 6
  to lead saints to Independence, Mo., 6
  called "Joseph," 12
Lamb, Church of the, 3
Leaf in Review, A, 7
Lehi, children of Father L., 7
liar, and apostate, called, 4
light, Earth future l., 14
Lindberg, Charles, flew over Yucatan, 14
London meeting of W.C.C., 3
Lyman, Francis M., 11

"maintain a true principle," 10
manifestation of Wm. Thomas, at Farmington Junction, 16
  on Main St., S.L.C., 17
married, Wm. Thomas, 1
McGovern, Sen. George, 3
meekness & compassion of L.C.W.,4
meetings, advice about, 8
missionaries (companions), 7
Morgan, Victoria Whitney, 8
Mormon people, 6
Mormons unaware of W.C.C. actions,3
Morrison, Wm., taught fulness, 8
mouthpiece, The Seven, 4
movements supported, militant & subversive, 3

National Council of Jews and Christians, meeting, 3
Nephite disciple came for L.C.W., 2
Nephite disciples, Three, over Western Hemisphere, 14
  one of, 16
Nephite prophet has keys, 16
Nephite saints, firm, 11
  sanctified, 11
neutrality of Canaanites, 6
"never deny a revelation of God," 10
Noah's directions to his sons, 14
Noah, waters of, 14
"none doeth good except....", 17
nucleus of the Seventy Friends, 5

obedience and sacrifice, 11
offences come, 11
One Mighty and Strong, 4, 10
opposition in all things, 11
orbs joined to Earth, 14
ostracism, Church o. of the righteous, 10

DISCUSSIONS WITH

Number VII

OLIVE ALLRED KUNZ NEILSEN

Number VIII

MARTIN H. SHAFFER

Number IX

NATHANIEL BALDWIN

An explanatory introduction by Rhea A. (Kunz) Baird precedes each separate contribution to these *Reminiscences*.

INDEX (continued)

Peleg translated, 13
people too narrow-minded to know, 8
persecution, 11
persecutors play a part, 11
Petersen, Mark E., 11
Pettit, Archibald, 8
Pioneer Stake, Fourth Ward, 7
portions of earth, 5
Port Maitland, 1
pride entered Nephite Church, 11
priesthood continuous, 4
principle "the most holy", 9
  of power, 10
  a great p., 11
prophet, Pres. Grant's denial, 2
"prophet without honor," etc., 4
Pye, Alys Mary, 1

Readers' Digest, 3
recalls old scenes, 8
Reservoir, Mt. Dell, 13
Russian Orthodox churches, 3

saints, early, kept secrets, 8
Samuel the Lamanite, translated, 13
Savior on Mt. of Olives, 13
Savior's birthtime, factors, 13
Savior's voice, 16, 17
Scribes and Pharisees, 6
secrets, keep, 8
"see as they are seen," 14
Seven, The, Friends of God, 5
"sheep, know voice of the S.", 16
Shem instructed by Noah, 14
ship, emigrants came in, 1
ships of Tarshish, 15
Smith, Joseph, 4, 5, 13
Sperry, Pat. Harrison, faithful, 9
Sperry, Bishop, 9
Spirit, light of the, 11
stand alone if necessary, etc., 10
"strangers will come in", etc., 6
Sugar House area unsafe, 13
sun, the, a celestialized orb, 15
summons to trial, 9

Talmage, James E., 11
Taylor, John, rec'd rev. calling
  H.J.Grant, 2
teacher, a great, 7
Teasdale, George called, 2
temple grounds, 16
Ten Tribes, 14
Test Oath presented, 9
Thomas, Wm., commended, 11
  accused & comforted, 12
time, near end of, 2
time to be shortened, 13
tongue-lashing predicted, 10
truck, incident with, 8
Twelve, The, in rebellion, 5
Twelve, The, requested revelation, 2

United Nations, 3
United Order, 12
United States, dams in, 13
U.S. News & World Report, 3
Urim and Thummim, breastplate used
  like a mirror, 14
  God resides on, 14

vision, future wife seen in, 1
voice of Savior recognized, 16

Wales, 1
Wall, Wm. welcomed changes, 2
Western Hemisphere, Three Nephites
  preside over, 14
white and delightsome, 7
Woolley, John W., 1,5,7,9
Woolley, Lorin C., 1
  taken to Yucatan, 2,4,6
  a great teacher, 7
  taught in parables, 7
  had abundance of Spirit, 7
  knew the Father and the Son, 7,9,11
  after death visited Wm. T., 13
  dream of, 13
  saw Christ at Conference, 16, 17
World Council of Churches, 3
Young, Brigham, 5
Young, Seymour B., called, 2
Yucatan, L.C.W. taken to, 2
Zitting, Charles W., home of, 12

Number VII

RECOLLECTIONS BY OLIVE ALLRED KUNZ NEILSEN

Recorded about 1967

INTRODUCTION

The following transcript is reproduced word for word just as my sister, Olive, wrote it, at my request, about two years before she died. Footnotes have been added for the reader's additional information. But first, a little history. . .

Olive was born May 1, 1910, in Blackfoot, Idaho, the second daughter and fourth child of my father's second wife, Mary Evelyn Clark. I was born the ninth child of my mother, who was the first wife of Byron Harvey Allred, Jr. Olive was four years younger than I. She died September 2, 1969.

In 1931, Olive became still closer to me in the holy bond when she became the second wife of my husband, Morris Quincy Kunz, who is also a child of the covenant. Persecution was rife when Olive became pregnant with her first child. It was thought best to send her to Salt Lake for a while to live with friends whom our husband and I had known in our previous sojourn in Salt Lake City, While Olive was with these friends, she had the happy privilege of meeting Lorin C. Woolley and all of the members of the Council of Friends. My husband and I visited her, renewed our blest visits with Lorin Woolley and other esteemed friends, and then took her back to Boise, Idaho, under and assumed surname. In April of 1933, all of our little family moved to Salt Lake City and once more had the prized opportunity of associating with a man who walked and talked with God; yet how little did we know that in an all-too-short year and a half he would be taken home, to be with us no more except in rare and golden glimpses into eternity. But those things are for another volume and perhaps another era.

THINGS LORIN WOOLLEY TAUGHT
(according to the best of my memory)
by Olive A. Kunz

Brother Woolley said that the ten tribes were taken from this earth, were located near the (north?) star; that earth would have to rise up to meet them, NOT that they would come down to us; that John the Revelator was now among them teaching them the art of warfare; that their joining the earth, or their coming, would be that which would make the earth quake, reeling to and fro like a drunken man; the ice flow down from the north, etc.

On one occasion I asked him what things could be so secretive that one couldn't tell them. (I had reference to knowledge from God, especially.) He answered that much information, knowledge, some commandments, would only be accepted by the person to whom they were given, would be to the damnation instead of salvation to ones not believing them; that such things in the possession of other persons caused persecution, misunderstandings, and sometimes even death to the teller. He reminded me of Mary's secret and said undoubtedly if Mary, though she was loved of

aid the inquirer, nor aid in solving your problems (unless you were guided to consult the proper Priesthood authorities for help), often humiliates and lessens the confidence of your family. Don't cast pearls before swine who may later turn and rend you. There is scripture and records which will answer their questions. Giving some information, unless directed through the Spirit, is foolish and dangerous, will damn more than it will help. They must seek it and you can encourage study of the scripture. Learn to get spirit of God and keep it. Unless you do you cannot stand in the trying times soon to come. Remember, you and God are a majority. Learn to be as "wise as serpents, as harmless as doves."

Don't advertise your affairs. You're only asking for trouble. Unless we live the Gospel--all of it--more fully, this people will have in the future Zittingites, Musserites, Barlowites, etc. You must know where the Priesthood head is and revelation will always be needful for God's people's guidance.

Anyone is entitled to invite others to their homes, sing--but be careful. You can bear testimonies or discuss gospel, but don't give the impression or give people cause for accusing us of organizing. The Church of Jesus Christ is God's Church, the only church He will recognize; He will set it in order. In the meantime, be prepared to take your place, do your work in the temples, etc., when they are made available to you. Any man having the priesthood authority to do so may administer to the sacrament in his own family or home Sunday School, etc.

Don't ride a hobby-horse. Be Latter-day Saints. Teach and live in your families ALL of the gospel. Christ being our example, didn't fail to set an example in all things. We must live ALL the laws and commandments if we hope to make the grade. Other peoples may ride a hobby-horse, but Latter-day Saints should think and behave as Saints, not justifying themselves in breaking any of God's commandments. Brigham Young once said, "To repeatedly commit a known mistake is to commit sin," and this would be well to remember. Latter-day Saints differ from other churches or people in that they are striving for perfection, to be one with God--to know Godhood. If your aim is short of seeing His face, of reaching the goal, you might as well belong to another church who expects to believe just part, and teaches only a part of the truth. Where much is given, much more is expected.

Learn to live by the Spirit of God. The Holy Ghost is a revelator, and no one can have the Holy Ghost without receiving revelation. By following its guidance, we will receive the more sure word of prophecy, etc. After we receive the gift of the Holy Ghost, if we continue faithful, proving that in spite of all else, we will serve Him and live by every word He has given, then will we see the Christ, who will accept us, who will introduce the Father to us--the heavens will be opened, etc.[1]

---

[1] It is one of the first principles of the doctrine of salvation to become acquainted with our Father and our God. The scriptures teach that this is eternal life, to "know Thee, the only true God, and Jesus Christ whom thou hast sent;" this is as much as to say that no man can enjoy or be prepared for eternal life without that knowledge. (Brigham Young, J.D. 4:215) Also, "I know my Heavenly Father and Jesus Christ whom He has sent, and this is eternal life."(Ibid., p. 218) (continued on following page.)

Joseph, had told Joseph that she was to be the mother of the Christ, he could not have accepted it. However, he went to God and obtained information and could believe. Elizabeth knew of her conception and the birth of John the Baptist, but although Zacharias labored in the temple, he could not accept her word regarding John's birth, nor did he from the angel. He (Lorin) named many instances where information had not been accepted, other instances where much damage had been done. He asked me if I thought, should an angel come in the night and tell my family to leave immediately, taking nothing but ourselves and clothes on our backs, out of the city to a place we'd be led, would we accept it and go? Should we tell one not accepting it, he said we might get locked up as being crazy, and never reach our destination.

He said the time would come when every dam above Sugar House would be broken down and that we should build or live only in such places as would not be destroyed by the floods later.

Prayer circles would be held from Canada to Mexico sometime, and only their united faith plus the power of the priesthood, would keep the invading enemy from entering these valleys, where hordes would come for refuge.

Some men like to show their authority, endeavoring to impress others with what they knew, what they can do, ordering wives around. Men are to be head of the family--women his counselors. If women aren't to be heard, or consulted or have an opinion, or to aid, how could they ever counsel? Women are to follow husbands as they in turn follow Christ.

Out of respect for the office, if not for the person, it is our duty to speak politely and properly of persons as Church President, or other offices as "President" or "Brother", NEVER as just "Grant."

The two prophets (Jews) who were to teach for 3½ years in Jerusalem and be slain, are now living and know their mission.

The Lamanite prophet and other prophets, too, are among the Lamanites preparing them.

All stones in the Salt Lake Temple are numbered for the very purpose that the temple might be rebuilt more rapidly after it is levelled to the ground, which it will be in the coming destructions.[1]

We are spoken of as the Gentiles in the Book of Mormon. We will be very fortunate if any of us are privileged to aid in the building of Jerusalem in Jackson County, as many Lamanites are living the gospel--all of it.

We must live to please and serve God, not our neighbors. "Mind your own business" was the Mormon creed. It should be heard more often. It is as foolish and unnecessary to tell private affairs if you live the Principle, as it is to air affairs with one wife. Such information doesn't

---

[1] To the best of my recollection, Brother Woolley said the Salt Lake Temple would be shaken down to the square. Both records are here for the reader's consideration. (R.A.B.)

DREAM OF OLIVE A. KUNZ
(Recorded January 9, 1933)

On the evening of January 8th, I retired about the usual time, little knowing of the mental as well as physical distress I would suffer on awakening. In the morning hours, early, I began to dream. I thought all humanity were suffering undescribable things!

At first I supposed the whole land, in which I was, was desolate. Few homes remained and those shells left were in a wrecked condition and no person was in sight. Beautiful buildings which had been intended by man to last for ages had been shattered or crumbled to pieces within, it seemed, a very short time. The thought came, as I looked on the scene of destruction on every hand, "How great is the power of Him who, as it were, breathed here in His wrath."

I walked only a short distance until I saw many people. I was at first surprised to know people existed in the place of ruins, but my surprise was changed to pain--oh, what wickedness, what awfulness and bloodshed was before my eyes.

Men attacked women and even little girls and then slew them in the most terrible manners. Some seemed to be taking jewelry, or it may have been clothing, from their victims; while others fought holding their dead victims as shields to ward off a blow from another plunderer and slayer. People were armed with every manner of weapons. Even tiny babies were cruely slain in every conceivable manner. I saw the dead broken bodies of infants everywhere among the corpses of adults. "Oh, why should these suffer because of sins of their elders," I thought. My heart, oh my very soul ached and my whole body pained because of the mental anguish caused by that which was before me.

I saw a large man capture a woman who had fled before him and tear the infant from her arms and cut it into many pieces before her eyes, while a sickly devilish grin of wickedness spread over his face and he glared at the helpless woman, not seeming to realize just what he was doing.

I ran into a cement basement of an old schoolhouse and soon realized that many more people were seeking safety there. It seemed necessary for them to be in such places to escape the death and tortures of those outside. I saw even children killing on left and right, and the weaker falling before the stronger on every side. I cannot tell neither can I put in words the awful sight of the terrorized, pale and half dressed humans I saw all about me. By the looks of some of the parts or pieces of bodies around, I supposed pieces had been used for food, although I was not sure.

I shook with terror and my heart ached, as did every part of my being, as I saw the suffering and terribleness of that picture. I was so weak; and sick and trembling, I stepped over the carcasses as rapidly as my strength permitted, endeavoring to get away from that mass of howling, groaning, sickly, terrified humanity.

Women can pray for others, especially their children. They can use oil, can lay on hands with their husbands when other priesthood members are not present, for administering in their own families.[1] They can through faithfulness obtain any or all the gifts of the Holy Ghost, such as prophecy, healing, visions, gift of tongues, etc. Prophecy is greatest gift; gift of tongues the least of the gifts. No one will receive gift of tongues unless there be an interpreter also provided. If you have a dream in symbol form and it is from God, rest assured He will also provide the interpretation--otherwise, forget it. Don't worry about it.

Even God cannot accomplish work without tools with which to work. If there were now twelve men, truly united and usable, great things could be accomplished. The time is so short that we will do well to prepare ourselves to be usable, at least some place in His Kingdom and work. Our first responsibilities are to ourselves and families. Don't lose sight of your goal. Don't be a traitor to the cause. Don't indulge in gossip or destructive criticism--only constructive loving criticism. Don't be so busy worrying about your neighbor as to neglect your own salvation--the very purpose of your existance.

Women need time to study the scriptures, read materials of interest, for advancement and pleasure. Women should teach children and have order, and so plan that they can have some time to themselves for quiet, peaceful thinking and to do things they'd like to do. It is wonderful and sometimes two or more families live in the same house and wish it so, but that is not necessary. Each need own homes or place where they can carry out their own plans, use initiative, be responsible for the training of their children and have order and a time of quiet when needful--parents must be united on child raising, and troubles of adults should be talked out quietly away from children. Children must be taught that God and right is the rule, and one to follow, not just mother or father. Children should be taught to obey even smaller children or unknown adults, IF they are in the right.

(continued from previous page) For additional information, see information on "The Two Comforters" and "The Second Comforter" in *Teachings of the Prophet Joseph Smith*, pg. 149-150.

[1] "Women Administering to the Sick. There can be no more sin in any female laying on hands and praying for the sick, than in wetting the face with water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed. Remarks of the Prophet at Relief Society meeting reported by E. R. Snow, *History of the Church*, 4:604." (*Joseph Smith's Teachings*, by Edwin F. Parry, pg. 188.)

he got there and found this man, he was very drunk as he was a perpetual drunkard. I know this story to be true because I was acquainted with him and his entire family. He took Brother Bench to a hotel room and ordered black coffee and sobered him up, and then they went and administered to this sick lady who was instantly healed. From that time on Brother Bench spent the rest of his life using his gift to heal the sick. He was also a heavy cigarette smoker, and he quit smoking and drinking entirely.

Now there are a few other important things in this story. My nephew, Wallace Taggert, received a bad back injury, and the doctors were afraid he would never walk. One evening it was raining hard and Wallace was lying in the bed. He told his mother, "If we could just get Brother Bench here, I believe I would be all right." They tried to reach him but were unable to do so. A few moments later he knocked at their door. Although he was five miles away, he heard Wallace ask for him. He administered to him and Wallace became whole. His back was instantly healed.

There were many such healings in Cache County from Brother Bench. Later on he developed cancer of the bowels. As soon as he discovered his ailment or trouble, he told his wife, "I'm going in my room. Don't come near the door or allow anyone by it until I come out." I believe it was one week later he came out healed by his own faith.

A few months later he walked out on the porch where his elderly father-in-law was sitting. He and his father-in-law thought a great deal of each other. Brother Bench gave him a little playful nudge and in return his father-in-law playfully raised his cane as if to strike. Brother Bench jerked his head quickly to get out of the way, bumped his head on the porch post, and dropped over dead. Quite a way to go, wasn't it? The Lord must have called him home.

* * * * *

I thought I had not gone far when I found myself pursued by three men whose purpose I knew by the cruel and devilish faces then almost within my reach. My strength seemed gone and I cried aloud, "Oh, my God, have mercy I pray!" No sooner had I uttered this prayer, than I seemed to grow very strong and I turned with new strength knowing then that the power and strength of God was with me, and said, "I command you in the name of Jesus Christ not to touch me." As I finished speaking, I saw them shrink back in terror, one falling dead over a body behind him, while the others fled from me. I thought two or three women of about my age stared in awe or wonderment as they stopped fleeing and stood by, gazing at the sight. No sooner had these young women stopped, than I saw them hewn down.

Mothers killed their own children rather than to see them suffer and tortured by others who endeavored to capture them. Cries arose from everywhere to the Lord for help while others cursed Him even while fighting or breathing their last it seemed.

I thought at this time I was raised up through the air and away from the howling mass. As I went through the air, I cried again to the Lord, "Oh, Lord, protect my husband, and family wherever they are, or am I already alone on earth!" The spirit of the Lord immediately made known to me "that all who in the past had remembered Him, He would now remember."

In spite of my sorrow and misery because of that which I saw and heard, I began to sing praises to God for His mercies to me and His love to those who love Him; and immediately wondered how I could have sung at such a time or even thought of singing.

I awakened from my sleep aching and very weak. I felt sick and pained the whole day and I thanked my Heavenly Father all day for the peace and love in our home, for the children before me, for our lives and happiness. I could not forget the scenes of horror in that dream, nor could I help but chill and shudder with the sickly thoughts that insisted and still insist on going through my mind. I wonder yet, was it only a terrible dream or will tomorrow bring that picture to all humanity in reality?

January 10. Last night seemed a continuation of my previous dream. I came back, but not of my own will, to the place I had seen the night before. There were no living anywhere, but human bodies as well as carcasses of animals were everywhere and even the ground stunk of the stale blood and the rotten bodies. I thought I became very thirsty and I went to the river bank, which seemed to be about a quarter of a mile away. As I made a cup of my hands and filled it with water, the stink of the water almost took away my breath. I thought, "Those who were not murdered were choked to death or died from disease caused by such stink and filthy water."

I awoke and lay a long time reviewing my dream, which seemed inseparable from the dream the previous night, both of which will stay in my mind for days. Because of those scenes and thoughts which refuse to leave my mind, I am sick of mind as well as body. Perhaps it is more than a mere dream; so I am recording it.

* * * * *

Number VIII

RECOLLECTIONS BY MARTIN H. SHAFFER

Recorded in 1969

INTRODUCTION

For nearly forty years the writer (R.A.B.) has known and respected Martin H. Shaffer as an honest man and a stalwart in defending the Gospel in its fulness. Many times he and I have discussed different events in Church history. When he related the following incidents, I obtained permission to record the same as he dictated them.

* * *

AN EXPERIENCE OF MORONI JESSOP

About 1903 when Moroni Jessop was returning from his mission in England, he stopped at the temple square in Nauvoo. While other missionaries walked around seeing the sights, he--being tired and sick from the trip--lay down in the shade of what appeared to be a young tree. When he awoke, he looked at it. It seemed so strange, so nice and wonderful. It seemed that he had never seen a tree like it. He picked a leaf off and looked at it and said the leaves looked just like beautiful velvet.

Years later Moroni took Lorin Woolley up to see his mother, Ellen Shaffer Jessop, in Millville, Utah; and in her presence he told Lorin of this occasion and of this tree. Lorin asked him of the temple lot and where it stood. Then he patted "Rone" (Moroni) on the back and said, "This boy has seen the tree of life that the Prophet Joseph planted." Lorin Woolley said that he and two other men had met there one time. They made a covenant with one another and with the Lord, and they each broke off a twig. He said that the other men broke their covenant and lost the twig, but he still had his.

A PROPHECY OF PRESIDENT JOHN TAYLOR

My mother said she attended a quarterly conference at Logan when she was a young lady. She heard President John Taylor prophesy that the time would come when the people of Salt Lake City would leave in large numbers--such a large number of them would leave that the doors of the stores and places of business would stand open, and the birds would roost on the shelves; the people that remained could go in and help themselves.

A MISSION--TO HEAL THE SICK

I want to tell you a story that I pieced together about Brother Lorin going up to Logan and meeting a perpetual drunkard by the name of Bench.

"Rone" Jessop told me that Lorin told him that the Lord sent him to Logan, Utah, and showed him in a vision a certain man that he should meet and then go and administer to a lady that was ill in North Logan. When

He said he had been called to a meeting at which this matter was considered and at which Pres. Joseph F. Smith presided. He said Pres. Smith emphasized the great importance of this principle to this select group and gave them to understand that if they were willing to face the danger attendant upon this step, they had his benediction. But he cautioned them to be quiet about the matter and not to say things that might lead to investigation. Here are a few of Pres. Smith's words as quoted by Prof. Hickman: "And if you know of any of your brethren that have done likewise, don't tell it. You keep your damn mouths shut."

Now some more I have heard about Pres. Smith's loyalty to this principle: Somebody told me of an interesting incident as related by a Brother Taylor living somewhere near 2nd North and 2nd West, Salt Lake City. I wanted to hear the story direct from Brother Taylor, so I called on him one evening. It was probably between the years 1929 and 1933. He soon became interested in telling me exactly what I went to hear, and more. Undoubtedly, Brother Taylor was a bosom friend of Pres. Smith, in good standing in the church, and not one of that class who are said to be out of harmony and sometimes are called rebels. He said he called to see Pres. Smith one afternoon and Pres. Smith's wife told him to sit down and Brother Smith would likely be home soon. Brother Taylor said that when Pres. Smith came in, he looked very pale, worried and haggard, and began telling his wife that this day had brought him more sorrow than any other day of his whole life. He told of a number of sad things, and according to my best recollection of Brother Taylor's story, these are some of Pres. Smith's words: "I have stood beside graves and have seen the dirt covered over some of my beloved children, but nothing has ever hurt me so bad as what has happened this day." His wife said, "What is it, Brother Smith, what is it?" And he said, "We have just had to cut my old friend, John W. Woolley, off the church. There is a man that would have died for me any time, any place; but we have had to cut him off the church, and it is all on account of that Manifesto which came from the lower regions." (See STAR OF TRUTH, May, 1956, page 135.)

Brother Taylor continued talking and told of a much earlier incident. He said that while he was on a mission in the Sandwich Islands, Joseph F. Smith, who was then second counselor to Pres. Wilford Woodruff, came into the mission headquarters one day where a number of missionaries were seated. Looking very pale and apparently much worried, he told the group of elders there that he had just received in the mail a manifesto for him to sign, and said, according to my best recollection of the quotation, "I would rather have my right hand cut off than to sign that thing. It came from the lower regions."

Joseph F. Smith had been a counselor to Pres. John Taylor also, and evidently was familiar with a similar statement made by Pres. Taylor in 1886 as related by Lorin C. Woolley and others. George Q. Cannon, Pres. Woodruff's first counselor, was one of the promoters of the manifesto and likely would have signed it willingly; but this Brother Robert B. T. Taylor told me that the church brethren feared that if Pres. Cannon signed the manifesto without Pres. Smith's signature also, it would cause a schism in the church. Therefore, President Woodruff alone signed it.

In corroboration of the testimony given in the affidavit of Thomas J. Rosser I have this to say: In the spring of 1905 I was still at the Brigham Young University and was professor of physics. When the Reed Smoot investigation came on, I followed up the newspaper reports somewhat carefully. One of the witnesses in the case was a man named Walter M. Wolfe, who formerly had been my theology teacher at the B. Y. Academy. I remember that one of the statements he made while on the witness stand was that John Henry Smith, one of the Twelve Apostles of the Mormon Church, had said to him in the late nineties, "Brother Wolfe, don't you know that the manifesto is only a trick to beat the devil at the own game?" (See Government report on the Reed Smoot case, Vol. 4, page 13) In those days, this was a common expression among Church people.

On account of my refusal to turn away from the doctrine of plural marriage and other important and fundamental principles of the gospel as revealed by the Prophet Joseph Smith and formerly adhered to by the Mormon Church, I was dismissed as a teacher from the Brigham Young University, but was not at that time excommunicated from the church.

Later, I built up a radio business in Salt Lake City for which I was offered a million dollars. The representative from one of the major manufacturing companies in the East, who called on me, afterwards said to some of my friends, "That's a funny man. He wasn't even interested. If he had been interested, I could have got him two million for that business."

Being now in a different part of the state where I was not previously known, and having a Bishop who was somewhat steeped in old fashioned Mormonism, I became active in church affairs again; and for a period of about five years I had a degree of freedom in teaching Mormonism as it was given through the Prophet Joseph Smith and in the Scriptures. But a certain lecture I gave, proving up a piece of prevailing false doctrine, was reported to the High Authorities; and instead of being complimented for discovering and uncovering a serious piece of false teaching in the church, I was put on trial, which resulted in my excommunication. My good Bishop afterwards made a remark about the affair to one of my friends, similar in some respects to the statement of President Joseph F. Smith about John W. Woolley....

Referring now to the second paragraph of this writing, I feel to say with all sincerity, that if I were wrong in my beliefs about old fashioned Mormonism and particularly about the doctrine of plurality of wives, and anybody could show me my error and prove it to me by Scripture, by science or by any kind of good reasoning, I would never cease to sing his praises as long as I live. I would feel toward him as the Anti-Nephi-Lehis felt toward Ammon and his brethren, as recorded in the Book of Mormon, Alma 27:4. Then I could easily repent and be in harmony with my people. Likely I would lose a few friends; but how many more friends, and prominent ones too, I would gain! Then I would be comforted and relieved of my great fears and dread of the terrible judgments that "maketh the earth empty", which are decreed of the Lord and near at hand, not only to the world at large, but also to us as a people, except the few that may repent. (See II Nephi 28:14 and III Nephi 16:13.) For we have joined hands with the world, and have apostatized from the most essential parts of the gospel of Christ as revealed through the Prophet Joseph Smith, which gospel is taught in the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price. As Joseph said, so I say, "Prove my error and I will renounce it." (T.P.J.S., p.327)